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Revised Manual of the Forty Hours' Devotion

The Sacred Congregation of Rites Issues New Rules Governing Devotion

As this is the time when the Forty Hours' Adoration is held in many churches, it is well to call attention to the fact that on 27 April, 1927, the Sacred Congregation of Rites issued new rules which are henceforth to govern this beautiful devotion. We have published a revised Manual (price 25c.), which embodies all these new regulations. The following comparison between the old and revised Manual may be a help to the Reverend Clergy:

OLD EDITION

Confession and Communion

The Confession may be made and Communion may be received on the day before the Exposition begins, or on the morning before the Exposition has actually taken place. C. S. I., 12 January, 1878.

Masses

The three votive Masses are not permitted:
(a) On Sundays of the first and the second class;
(b) On Feasts of the first and the second class;
(c) During the octaves of Epiphany, Easter and Pentecost.

Orations to be Said

In the solemn votive Mass of the Blessed Sacrament for the Exposition and for the Reposition of the Blessed Sacrament all commemorations and collects are omitted. S. R. C., 18 May, 1883.

On doubles of the first and the second class in all Masses sung at the altar of Exposition the commemoration of the Blessed Sacrament is made sub unica conclusione, unless other commemorations are to be made, when it is made after them.

In all Masses sung or said at other altars on doubles of first and second class the commemoration of the Blessed Sacrament is omitted.

Mass Pro Pace

The solemn votive Mass pro Pace is sung with the commemoration of the Blessed Sacrament sub unica conclusione and without Credo except on Sundays.

The Last Gospel

These three votive Masses have the Gospel of St. John at the end.

REVISED EDITION

Confession and Communion

The Confession may be made within eight days immediately preceding the Exposition. Holy Communion may be received on the day before the Exposition begins; both Confession and Holy Communion may also be made on any day within the octave of the Exposition. Can. 931, § 1.

Masses

The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass: pro re gravi et publica simul causa, as given in the Roman Missal under Additiones et Variationes in Rubricas Missalis. II, 3 and V, 3. S. R. C., 27 April, 1927.

The three votive Masses are not permitted:
(a) Sundays of the first class.
(b) Feasts, double of the first class.
(c) All Souls' Day.
(d) The two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of Our Lord connected with the Blessed Sacrament.

Orations to be Said

These votive Masses admit sub distincta conclusione a commemoration of any Sunday, a feast of second class, a feria major (Advent and Lent), Rogation Days, a privileged Vigil, or a privileged Octave. If, however, there should be an obligation of a conventual Mass, or a High Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations.

During the Forty Hours' Devotion the commemoration of the Blessed Sacrament sub distincta conclusione is to be made in all Masses, even on feasts of first class, unless the Mass be said, or commemoration made of one of the mysteries of Our Lord connected with the Blessed Sacrament.

Mass Pro Pace

In the solemn votive Mass pro Pace the commemoration of the Blessed Sacrament is to be added sub distincta conclusione and the Credo is said even on a week-day.

The Last Gospel

At these three votive Masses the last Gospel is that of St. John, unless commemoration has been made of a Sunday, a ferial of Lent, and Ember Day, Rogation Monday, a Vigil, the Octave day of Epiphany, or a day within a privileged Octave of the first order (Easter and Pentecost), in which case the Gospel of the occurring day is said at the end of the votive Mass. Moreover, if commemoration is made of a feast of B. V. M. or of the twelve Apostles, whose feasts have a strictly proper Gospel, that Gospel is said at the end of the Mass. S. R. C., 29 April, 1922.

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THE ECCLESIASTICAL REVIEW

NINTH SERIES.—VOL. VII.—(LXXXVII).—NOVEMBER, 1932.—NO. 5.

"IN THE MIDST OF LIFE—"

IN the midst of life we are in death". So runs the English translation of the opening words of a romantically interesting antiphon which has been traced back to a manuscript source of a thousand years ago. The words obviously contain a reminder that is a warning especially appropriate for consideration during the month of November, although the constantly mounting toll of lives daily snatched away by only one of the many accidental causes of death, namely the ubiquitous automobile, would suffice to make the warning of daily and imperative importance for all of us.

Although the antiphon has long since ceased to have employment in the Catholic liturgy, it still remains prominent in literary and churchly interests. Thus it happens that a priest in a far-off city wrote to me inquiring about it: "In the Episcopal service of Burial of the Dead certain sentences are used, one of them: 'In the midst of life we are in death: of whom may we seek succour, but of thee, O Lord, who for our sins art justly displeased?' In all there are four and they are from a Latin hymn by some medieval monk. Would you do me the great favor of sending me the Latin original as well as the author's name? I assure you this favor will be more than appreciated." This request suggests to me that many other good folk might wish to know something about the ancient antiphon whose burden of prayer is retained in the Episcopal Book of Common Prayer in an English version, although it has disappeared from Catholic use.

Latin Text and English Version.

Both the Latin original of the Antiphon and Versicles, and the translation given in the Episcopal Book of Common Prayer, are strangely beautiful and appealing:

Ant. Media vita in morte sumus: quem quaerimus adjutorem nisi te, Domine, qui pro peccatis nostris juste irasceris? Sancte Deus: Sancte fortis: Sancte et misericors Salvator, amarae morti ne tradas nos.	In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased? Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.
Ver. Ne projicias nos in tempore senectutis cum defecerit virtus nostra, ne derelinquas nos, Domine. Sancte Deus: Sancte fortis: Sancte et misericors Salvator, amarae morti ne tradas nos.	
Ver. Noli claudere aures tuas ad preces nostras. Sancte fortis: Sancte et misericors Salvator, amarae morti ne tradas nos.	Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and most merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.
Ver. Qui cognoscis occulta cordis parce peccatis nostris. Sancte et misericors Salvator, amarae morti ne tradas nos.	

The last two versicles are inverted in the English rendering, which also suggests only slightly (in the words "at our last hour") the longer phraseology of the first versicle ("Cast us not away in the time of old age; when our strength shall have departed, forsake us not").

The Latin text offers us some curious features. Originally, it probably comprised only the antiphon, while the three versicles were added later. Thus Mone gives only the antiphon in his *Lateinische Hymnen des Mittelalters,* as found in manuscripts of the fourteenth and fifteenth centuries, although it has been traced back to the eleventh century (a manuscript in the British Museum). Mone labels it "de Morte". Similarly, Daniel gives only the antiphon in his *Thesaurus Hymnologicus,* under the heading: "Antiphona pro peccatis (de morte)". Mone thinks that it was inspired by the antiphon: "Da pacem, Domine, in diebus nostris, quia non est alius qui pugnet pro nobis, nisi tu, Deus noster". To the words: "Media vita in

morte sumus," he finds a parallel in the *Moralia* of St. Gregory the Great: "Usque ad finem mundi jacemus in morte," and in the *De Civitate Dei* of St. Augustine: "Unicuique mortalium sub quotidianis vitae hujus casibus innumerabiles mortes quodammodo comminantur." And on the "amarae morti" he comments in the words of St. Augustine in the same work: "Mala mors putanda non est, quam bona vita praecesserit; neque enim facit malam mortem, nisi quod sequitur mortem. Non itaque multum curandum est eis qui necessario morituri sunt, quid accidit, ut moriantur, sed moriendo quo ire cogantur."

Another interesting feature is the echo (given by the words "Sancte Deus . . . ne tradas nos") of the Trisagion found in our Good Friday services. During the Adoration of the Cross alternate choirs sing the Greek texts and their Latin renderings respectively—the Greek text, by the way, transliterated to meet the requirements of Latin pronunciation:

(1) Agios o Theos.	(2) Sanctus Deus.
(1) Agios ischyros.	(2) Sanctus fortis.
(1) Agios athanatos, eleison imas.	(2) Sanctus immortalis, miserere nobis.

In the *Media vita* antiphon the invocations are altered into: Sancte Deus, Sancte fortis, Sancte et misericors Salvator, amarae morti ne tradas nos.

Both Mone and Daniel printed a rhyming hymn founded on the antiphon. While my rhymic English rendering is not necessary, it is perhaps allowable:

Media vita.

Ah homo, perpende fragilis,
mortalis et instabilis,
quod vitare non poteris
mortem, quocumque ieris;
nam aufert te saepissime
dum vivis libentissime.

Sancte fortis.

Vae calamitatis in die!
vermis fremet invidiae,
dum audit flentem animam:
"mortalis esse n utinam,
quam Christi mortis gladius
transfixit, esset gratius!"

In the midst of life.

O weak, unstable Man,
Remember that life's span
Is brief: Death is the end
Whereso thy footsteps wend—
Oft when with sin you play,
It taketh life away.

Holy Strong One.

Such is the sting of life!
Why be with Death in strife,
Why should our heavy heart
Not welcome the strong dart
Such as brought death to Christ
On Calvary sacrificed?

Sancte Deus.	*Holy God.*
Heu nihil valet nobilitas,	High birth availeth nought,
neque sedis sublimitas,	Or thrones the mighty wrought,
nil generis potentia,	Or power of the tribe,
nil rerum affluentia;	Or Midas-gold to bribe:
plus pura conscientia	Good life alone is more
valet mundi scientia.	Than all our worldly lore.

The complete Latin text (which is only partly translated by the Book of Common Prayer) as given above, is found in a Paris edition (1531) of the Sarum Breviary. Returning now to a consideration of this Latin text, we notice a curious responsorial character in the treatment of the Trisagion-like versicles. The first versicle gives us a complete sort of Trisagion. The second versicle omits the Sancte Deus. The third versicle omits both the Sancte Deus and the Sancte fortis. Altogether, it is intended for artistry of some strange sort.

The Authorship.

My far-off correspondent asked for the name of the composer of the Latin text, and I was unable to give it. Daniel and Mone agree on the name of Notker the Stammerer (Notkerus Balbulus), who died in the year 912, and who is considered as the most famous composer of sequences and, indeed, practically their originator. *The Catholic Encyclopedia* gives a good sketch of his life and works, and I need not crowd these pages with any further account of him, save to note that many sequences are uncertainly ascribed to him in somewhat the same fashion as choice "bulls" have been fathered on Sir Boyle Roche as a convenient peg for hazardous guesses to hang upon. "If Notker did not write our *Media vita,* then who did?" we may indignantly exclaim. The answer seems to be rather better than merely "Not proven". But first of all let us recall some of the traditionary lore supporting Notker's claim.

A Presbyterian hymnologist, the Rev. Dr. Duffield, believed in Notker's authorship, but not in the view that Notker caught his suggestion for the antiphon whilst observing "the 'samphire gatherers' hanging over the cliffs of England at their 'dreadful trade'. . . It was formerly supposed that Notker watched them during their dangerous toil, and so, by another equally strange inadvertence, the fact was taken as a proof

that he must have been himself a native or resident of Britain. . . . The story is itself a sufficient explanation without any coloring whatever. It reveals to us the poetic spirit of the devout man who beheld his fellow-creatures poised between life and death, and wrote this short and exquisite meditation thereon." He continues: "'The holy Notker', says Canisius, 'made the "prose" of the following lament when the bridge [over the chasm] at Martinstobel was being constructed in a precipitous and most dangerous place. But who added the "verses" I do not know.'"

Rejecting the legend of the samphire gatherers of England, Duffield trusts the other legend: "But when we imagine the good monk watching the workmen from the brink of the Goldach, which hurries down through St. Gall toward the Boden-See, we can bring to mind the whole picture. The present bridge is one hundred and sixteen feet long and fully one hundred in height from the swift little stream. It is of wood, and was constructed in 1468. Here, dizzily balancing in mid-air, tradition says that a man, even as Notker gazed, lost his footing and plunged into the abyss. The eternities came together! A spark from the infinite kindled within the poet's soul. Heaven from on high beheld this single life suddenly hurled to ruin. Earth from beneath reached up and seized upon the thing of earth. And thus it was with us every moment! In the midst of life we were in death, and from none could we seek for help save from God alone—that God, displeased at sinners, who is the sinner's only hope!" Duffield declares that "we turn with a peculiar interest to that little sequence which has made his name immortal".

Notker's fame, however, needs not our brief antiphon or prose to make his name immortal. And this legendary lore upon which the attribution of authorship appears to have been founded is more than suspect, since it is first found in Metzler's Chronicle written in 1613, and (says the Anglican hymnologist, the Rev. James Mearns) "no evidence can be found for either the story or the ascription. Moreover, the antiphon is only given in three of the St. Gall MSS., and those comparatively recent, viz. No. 388 of the 14th cent., No. 418 of 1431, No. 546 of 1507, and none of these name Notker as the author." And so, however reluctantly, we must admit nescience of the authorship of the antiphon.

THE USE OF THE ANTIPHON.

Daniel quotes Rambach: "The Media vita is found in manuscripts of the thirteenth century as an universally customary prayer and supplication in times of trouble, and was employed regularly at Compline before Laetare Sunday." He also quotes a long extract from Martène giving the thirteenth century ritual of Tours (Officium Novi Anni) "memoratu dignissimum, in quo locum habebat Antiphona nostra," he says. At each verse of the Nunc Dimittis the choir sang the *Media vita,* and a single cleric sang the *Sancte,* and the choir *Ne projicias nos.* The Paris edition (1531) of the Sarum Breviary assigned the antiphon and its versicles to the Nunc Dimittis for fifteen days about the middle of Lent.

Magical powers seem to have been popularly attributed to the antiphon, and its use was forbidden at a Cologne synod (1316) unless by episcopal permission. One may lament the loss of such an appealing antiphon, but meanwhile should recall similar fates that overtook some five hundred sequences omitted from the Missals by Pope Pius V, in the interests of both priest and people. But the sequences that we now have in the Missal, although few, are masterpieces of the first order, and we do not regret the loss of even such fine ones as those composed by Adam of St. Victor. *Modus in rebus!* When a certain English preacher was rebuked by another because of his frequent humorous sallies in the pulpit, he replied that he felt himself worthy of praise for his self-control, since he could have added well-nigh innumerable other witticisms.

The beautiful antiphon should not really be needed to remind us of the certainty of death and the uncertainty of its time, place, and circumstances. The World War illustrated dramatically the suddenness of death for immense multitudes of soldiers; but the holocaust, as it were, continues on every street and highway in our piping times of peace, and we scarce notice the fact of its multiplicity and its horrible suddenness. The legend of the one workman precipitated in the deep gorge whilst constructing a wooden bridge at the Martinstobel pales into insignificance when we recall the large number of workmen hurled into the abysses of the St. Lawrence River by the collapse of the central span in the great

bridge at Quebec in our own days. Scarcely any large engineering construction fails of its toll of human lives.

It is true that, in the Litany of the Saints, we pray against a sudden and unprovided death. But the thought of St. Augustine quoted above remains always as both a warning and a comfort in the present days of innumerable sudden deaths. Twice does Shakespeare seem to derive his thought from St. Augustine. In *Hamlet,* he emphasises the idea that "the *readiness* is all." In *Lear* he philosophizes similarly:

> Men must endure
> Their going hence, even as their coming hither:
> *Ripeness* is all.

But why refer to "the myriad-minded" Shakespeare, or even to St. Augustine, when we can recall the inspired comfort of the Book of Wisdom: "For venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs. And a spotless life is old age." And I have heard it said of the Venerable Bishop Neumann of Philadelphia that he prayed every day for a sudden death and was practically granted his request, dying by a sudden stroke, although not quite instantaneously. Perhaps he had in mind the same thought as Father Faber, that a long illness has its own peculiar temptations to impatience and murmuring. After all, the *readiness,* the *ripeness,* is the most important thing.

A final word as to the class of liturgical compositions to which the *Media vita* should be referred may be in order here. It has been styled variously antiphon, prose, hymn. Originally it was an antiphon. The three added versicles gave it something of the character of a responsory, although I have not seen it so styled. The word "prose" would suggest the idea of a sequence (since sequences are sometimes so called), but its use has uniformly (so far as I know) been antiphonal. *The Catholic Encyclopedia* calls it a hymn, and no doubt it has been used often as rather a hymn than an antiphon. But "hymn" is ambiguous, since the hymn (*Ach, perpende homo fragilis*) whose text (in one of its forms), together with an English versified translation, has been given above, appears to have had no close relation to the antiphon itself and stands as

a completely separate entity. But a casual reader might be led, by the word *hymn,* to confound the *Media vita* with the *Ach perpende homo fragilis.* This latter composition opens with the word *Ach* in Mone's work, but with *Ah* in the slightly different form given by Duffield.

H. T. HENRY.

The Catholic University of America.

A WELL ORGANIZED NON-CATHOLIC MISSION.

THERE are always three partners in a parish mission: congregation, parish clergy, and missionaries. If any one of the three groups fails to realize the significance of a mission, its service to souls will be impaired. A happy experience brought me to a parish to preach a mission recently where I met as nearly ideal a parish organization as one may hope for. I offer a hurried sketch of it, with the hope that it may serve as a pattern, not only for preparation for missions, but also for normal parish life.

The pastor is one of the most capable executives I have ever met: thoroughly a priest, first and foremost, as the spiritual condition of the parish will exemplify. There are two assistants, one a priest for seven years, the other ordained last May. It was, and is, a constant wonder to me that so much has been done in this parish, especially when one considers that a few years ago there was nothing there except a block of rough ground. But the secret is in organization. The pastor is a genius at this work. Every man, woman and child in the parish, roughly speaking, may be said to be affiliated with some church organization.

For the men there is the Holy Name Society headed by a President, two Vice-Presidents, a Secretary and Treasurer. The officers of the Society, together with other members, form a council, each having five or more prefects. Each prefect is in charge of a group of not less than five or more than ten members of the Society. The address and telephone number of the members of each group must be known to the prefect or member of council in charge.

The council and prefects meet once a month to consider the routine business of the organization. The Society receives

Holy Communion on the second Sunday of the month and meets at Communion breakfast once every three months. Special speakers are provided for these meetings. The ushers for Sundays and other times are chosen as far as possible from prefects of the Holy Name Society. There are a head usher, with supervision over all Masses, and a captain and five assistants for each Mass. Thirty ushers in all, care for six Masses. These ushers wear badges and on special occasions appear in tuxedos. They meet once a month with the pastor.

For the women of the parish there is the Rosary and Altar Society with thirty prefects. Each prefect is assigned to a particular district of the parish and she has the women members of from five to ten families in her "circle". It is her duty to have the names, addresses and telephone numbers of these members or families. The prefects meet on the afternoon of each first Friday of the month. The first Sunday of the month is Communion Sunday. The members meet in the patio and march to their places in church. The Young Ladies Sodality, an important unit, receives Communion on the third Sunday of the month and meets on the Wednesday evening following. This organization is divided into circles under the leadership of prefects. Each circle carries on a special work of its own choosing. Social service work is stressed.

There is also the Confraternity of Christian Doctrine, consisting of several young ladies and women of the parish who have charge of the special mission among the Mexicans. A center has been established and one of the parishioners has volunteered to build a special chapel for this work.

For the youth of the parish there is the Junior Holy Name Society composed of boys above the fifth grade. The Junior Holy Name Band is a notable feature of parish life and has appeared in the New Year's Day Parade each year for the past three years. It consists of fifty boys, ranging from nine to sixteen years of age. So popular has this band become that it is called upon to participate in other civic occasions frequently. I saw them marching in parade on Armistice Day where they were given a place of honor, drawing plaudits along the entire line of march as they went by in their natty blue and white uniforms, in perfect step, playing music which would have done credit to an adult musical organization.

In addition to the foregoing organizations of the parish proper, there is the Mother's Club, composed of all mothers or guardians of children in the parish school. They meet once a month and have under their charge special works of the school and in the cafeteria. Special lecturers are engaged from time to time to speak on subjects of Child Welfare.

The Crespi Study Club is an organization of about one hundred women of the parish, and their friends, who meet twice monthly to study Catholic history and doctrine, as well as civic and kindred subjects. Special lecturers are brought in and the members read and discuss papers written by themselves. Each member is required to write a paper on a subject assigned to her.

The parish school would warm the heart of any educator. Taught by the Sisters of the Holy Name, the standards cherished are of the highest. Children here have not only thorough spiritual and secular training, but also the advantages of spacious playgrounds for competitive sports and an up-to-date cafeteria serving them at noon. The Boys' Vested Choir is drawn from the boys of the school. Sixty of them render the music of the High Mass on Sunday in Gregorian chant. An adult male director, versed in Gregorian music, is in charge, although the boys are trained by a sister of the Holy Name order. All children, both boys and girls of the parish school, are taught Gregorian chant by these sisters, and a girls' choir to supplement the boys' choir is in process of formation. The boys' choir appear in red and gold, white, purple or black as the occasion demands.

With this setting, a Non-Catholic Mission could not help but be a success. Success is bound to follow success. With the same executive ability which has wrought this marvelous parish from nothing to a model of its kind which it is today, the pastor prepared for the mission.

To begin with, a most complete canvass and census of the parish was made. One month previous to the date set for the mission, the women of the parish were asked to volunteer to take up a census. About two hundred answered. These were divided into thirty groups, with a captain for each group assigned to the thirty sections of the parish. The geographical boundaries of the parish were laid off on a map and a com-

plete and accurate census of the entire territory was made. To accomplish this, each captain of a district with her workers, numbering from six to eight, was directed to use the city directory and write out the names of all families both Catholic and non-Catholic in her district. This information afforded her a preliminary knowledge of her field of action and with the name of the occupant of the home at her command, paved the way to an intelligent entry and presentation of the questions she was about to ask.

Every home was visited, whether Catholic or non-Catholic. Inquiries were made to find out if there were any Catholics living in the home. The visitors were instructed to do their utmost to enter the home; to get acquainted with the family and to discuss religion quietly; to find out, if they were not Catholics, the religion professed; to find fallen-away Catholics, if any; to discover, in a word, the actual religious interest of all with whom contact was made.

The fallen-away Catholics were urged to make the Catholic mission. A pamphlet was left for them to read after the visitor had gone. If they were members of some Protestant church, they were cordially invited to come to the Non-Catholic Mission to hear the truth concerning the Catholic Church; to have errors cleared away; to encourage tolerance and sympathy with the Catholic ideals. If they were not members of any church they were even more strongly invited to come and to listen to the claims of the Catholic Church. Over seven thousand homes were visited and more than twenty thousand persons were reached by these workers. In one district there were three hundred and forty homes. The workers visited each house, and in all but two or three they were graciously received. They discussed religion with the family and left with a request to call again.

In addition to the compiling of important data gleaned through these calls, the workers found opportunity of accomplishing many small acts of charity and kindness. In one case, an elderly Catholic lady was found who lived too far from the church to attend. She expressed the wish that a room could be found closer to the church in order that she could resume her religious duties. This was soon accomplished and the lady established in a room within a distance enabling her to attend Mass and the sacraments in her declining years.

All information gathered through the visits of these canvassers was of course entered on cards. The status of each Catholic home visited was entered on a suitable census card. All information from non-Catholic homes was marked on another type of card, provided for the purpose.

For instance, here are the returns of three typical districts:

REPORT OF CAPTAIN.

District "X":

Practical Catholics	225
Mixed Marriages	14
Fallen-away	3
Interested non-Catholics	40

District "Y":

Practical Catholics	61
Mixed Marriages	4
Fallen-away	4
Interested non-Catholics	11

District "Z":

Practical Catholics	104
Mixed Marriages	17
Fallen-away	33
Interested non-Catholics	50

The cards were of course immediately tabulated, carefully assorted by the pastor and his assistants. On each card items of interest were always listed; for instance, a mixed marriage: age of the children, school, attitude of the father, attitude of the mother, fidelity to religious duties, possibility of conversion of the non-Catholic party, and similar items. With this information at hand the way was cleared for visiting the fallen-away Catholics. Also in mixed marriages where the non-Catholic showed interest, he received a personal visit from one of the clergy.

As a result of the canvass, fifteen hundred personal invitations to attend the mission were sent to non-Catholics by the pastor. Judging from the replies and attendance each evening, most of them were accepted. Many who had received

such letters wrote a personal reply thanking the pastor for his kind invitation and assuring him of their attendance. Perhaps, no small part of the welcome which the letter received was due to its thoughtfully worded and carefully considered message.

Here is a sample letter:

Dear Mr. ————

Beginning Sunday, 15 November at 7:45 P. M. there will be given in ———— Church a series of lectures, explanatory of Catholic doctrine and practices.

The purpose of these lectures will be primarily to explain and clarify the various truths of Christianity, especially as believed and professed by members of the Catholic Church. Secondly: to endeavor to bring about a better understanding of the Catholic religion and the dispelling of prejudices which may exist in the minds of our non-Catholic friends of various professions of faith.

We shall be very happy to have you attend these lectures, which will be given by the Paulist Fathers of San Francisco. Any friends you may wish to bring with you will be welcome.

Trusting my invitation, given with no intention of offending, will be accepted, I am

Yours very sincerely,

(Signed) ————————,

Pastor.

For a month previous to the mission, while the visitation of the parish was being made, articles began to appear in the various newspapers concerning the Paulist Fathers and their founders, Fathers Hecker, Hewit, Deshon, Baker, and Walworth, telling of their conversion from various non-Catholic churches and of their work as Catholic priests and about the two missionaries who were coming. This was kept up faithfully until the time of the mission. Then the work became intensive. Every day articles appeared varying from one column to four. Altogether, over two thousand square inches of publicity was given to the mission in three newspapers going into practically every home in the city. The mission became an outstanding event in the community and excerpts from every sermon were published. Care was taken however to avoid the more controversial questions discussed.

While the newspaper publicity was under way and the visitation of the parish was being made, the pulpit was brought into play. The mission was explained to all, its nature, object, methods; benefits to its attendants; announcement of the visitation and its meaning to the parish; the instructive or non-Catholic Mission, its message to non-Catholics; the apostolic duty of every Catholic in regard to this work. Sunday after Sunday this information and appeal were driven home. At all meetings of the various organizations a priest was present to inspire and to enthuse members and maintain their interest.

Not for a moment was the vital truth that faith is a gift from God overlooked. God hath said that "the Kingdom of Heaven suffereth violence and only the violent carry it away." Constant prayer was offered. People were urged to make visits to the Blessed Sacrament. Self-denial, self-sacrifice and acts of mortification were sought from the congregation that the grace of God might be poured forth on the parish. The aid of the little ones, those innocent hearts of whom Christ said, "Of such is the Kingdom of Heaven," was sought. Prayers, morning, noon and night; attendance at Mass; the offering up to God of works of every sort were asked. Not a stone was left unturned in the entire spiritual life of the parish that God's graces should be abundantly and superabundantly showered down upon the parish. And He who promised, "whatsoever you ask in my name shall be granted," kept his promise.

With all this preliminary work accomplished, the missionaries arrived and two weeks of the Catholic mission began. The first week was for women, the second for men. In some communities of course such a separation would not be feasible. However it was probably the ideal plan in this particular parish.

During both missions, the missionaries endeavored, as usual, to awaken in the hearts of the congregation over and above the usual realization of their moral duties to God, an appreciation of their faith, their spiritual inheritance, and to arouse a desire to know not only what they believed but also *why* they believed.

Of course, with the preparation that had been made, the two weeks were remarkably successful. The apostolic zeal of

the people was aroused. Again and again was St. Paul's word given to them that we are *all* called to be apostles. With the instructions on the Ten Commandments and duties of Christians, again and again there was brought in the obligation to spread the Kingdom of God. Communions were offered up for that purpose, and many prayers were offered, for, after all, faith is a gift from God and the success of the mission depended not so much on the missionaries, on what was said or what was done, but upon the faith and the prayers of the congregation. Thus, little by little, the congregation were aroused to a high pitch of interest. The preparations were now complete.

Personally, I do not care for the word, " Non-Catholic " mission. Many Catholics seem to feel that Catholics were not wanted or allowed in the church, while, in my humble opinion, to many Catholics the moral instruction is not one-tenth as necessary as an intellectual grasp upon their faith. Hence it would seem the name " Instructive Mission " instead of " Non-Catholic " is preferable.

But call it, " Non-Catholic " or " Instructive " as you will, the mission opened Sunday evening, 15 November at 7:45 o'clock. The procedure was the one usually followed. The special hymn cards were distributed in the pews. These cards are invaluable. On one side are the prayers, Our Father, Hail Mary and " Creed "; then the four hymns, the " Come, Holy Ghost "; " To Jesus Heart All Burning "; then " Jesus, Saviour of My Soul " and " Lead, Kindly Light ". On the reverse side of the card is the entire Benediction service, the " O Salutaris Hostia " and " Tantum Ergo," with an English translation directly opposite; the responses and prayer; the Divine Praises and finally the hymn, " Holy God, We Praise Thy Name."

There were many Catholics in the congregation. This was as it should be. Say what you will; argue as you wish, the fact remains that non-Catholics are not going to walk into Catholic churches unescorted. They should be invited and accompanied at least for the first night. Later on they will come themselves, but the first night—never.

So the priest came out on the altar. The congregation was asked to kneel and the Our Father and Hail Mary were said.

The Catholics answered faithfully. The non-Catholics rather hesitatingly. In time, before the end of the week they all replied. Then the congregation stood and a hymn was sung by all. Here too the non-Catholics hesitated at first, especially since the hymns were unfamiliar; but if "Jesus, Saviour of My Soul" was sung, they instantaneously rose to the occasion and joined in.

Then came the Question Box—its explanation. They were told of the box in the vestibule with its label on it. They were urged to place in this box any question they wished answered. That is, any question concerning the faith, the Bible, the Church or religion, in general, anything at all regarding the relation of their souls to God. No names were to be signed to these questions. Some priests remark that no scurrilous questions will be answered. I never do. I have never received such a question in eight years of giving such missions.

Since there were, quite obviously, no questions the first night, the vestments of the Mass were brought out and fully explained, particularly in regard to the passion and death of Christ. Then the service of Benediction was interpreted, with the aid of the hymn cards as above mentioned. This took up about twenty minutes. Another hymn was sung. The first missionary then retired and the second came out to give the sermon of the evening. The opening sermon was entitled, "Is One Church as Good as Another?" The sermon lasted from 35 to 40 minutes. Experience has taught us that in these days a sermon of greater length is unwise. Immediately after the sermon, Benediction was given. As the missionary walked out, the celebrant of Benediction, preceded by the altar boys entered the sanctuary.

Following Benediction, the first missionary again stepped upon the platform and thanked all for coming that night. He announced the sermon for the following night and stated that immediately after the closing hymn, pamphlets pertinent to the evening's sermon would be distributed from the altar-rail by the missionaries to all non-Catholics who desired to come up for them.

Then, with the announcement of the closing hymn, "Holy God, We Praise Thy Name", the missionary left them, asking God's love and blessing upon them and bidding them "Good

night". Thus closed the first night of the mission—typical of the rest.

About three hundred pamphlets were distributed each night. The following is the list of sermons which were given:

"Is One Church as Good as Another?"
"The Catholic Church or the Bible."
"Which is the One True Church of Jesus Christ?"
"The Papacy and Americanism."
"Confession of Sins."
"The Lord's Supper."

On Saturday night no sermon was given. As a rule it is not feasible. So the evening was left for confessions of Catholics, especially of fallen-away Catholics whom the mission sermons had moved to repentance, and in whom the preaching of these dogmatic sermons had awakened again the faith of our fathers. It is rather amazing, but none the less true, that results achieved among the fallen-away Catholics were as great if not greater from these dogmatic sermons than from the moral sermons of the Catholic mission.

On Sunday morning High Mass was celebrated to which all our non-Catholic friends were invited. At this, the Mass was explained; its origin; its ceremonies and its meaning. Sunday night came and with it the closing mission sermon on "Why I am a Catholic".

Needless to say, the Question Box captured, as it always does, a tremendous amount of interest. Each night found the box jammed with questions. And yet, it is surprising how many questions can be grouped under one heading. There will be a dozen or two dozen, all along one subject: "Is not Baptism by immersion necessary?"

I might say however in regard to these controversial or so-called "controversial" teachings, such as immersion; the keeping of the Sabbath — Saturday or Sunday; the Holy Eucharist; it is practically useless to quote texts. The facility with which texts can be brought up and twisted around, makes such arguments futile in the circumstances. We have found that the convincing way is to put the questioners on the defensive, to keep them there, to get down to the fundamental basis of the three promises of Jesus Christ concerning this

living, visible, teaching organization which He called the Church; namely, the promise to Peter: "And I say to you that thou art Peter, and upon this rock I will build my Church and the gates of Hell shall not prevail against it";—and the second promise concerning Himself: "Behold I am with you all days, even to the consummation of the world";—and the third promise concerning the Holy Ghost: "And I will ask the Father, and He shall give you another Paraclete, the Spirit of truth, that He may abide with you forever." Every night these three texts were driven home. Night after night found the church filled to capacity. On Wednesday night chairs appeared in the aisles; then in the sanctuary. And finally, the closing night, even standing room was at a premium. Note papers and pencils are always in evidence. Note after note was jotted down during the entire sermon.

On Wednesday night the missionary announced that he and his colleague would be at home to all comers from ten to twelve in the morning; four to six in the afternoon. Then an instruction class was formed and met each evening between seven and seven-thirty. Wednesday night a half dozen appeared. Additions each evening brought the total to thirty-five.

I must add a heartfelt tribute to the pastor's coöperation with us during this mission time. Each night he with his two assistants stood inside the entrance of the church to welcome those who came. He had his ushers, dressed in tuxedos, perfectly trained, courteous and efficient, escort the arrivals to their pews. One of the most edifying sights imaginable was the entrance of the sixty boys' vested choir in their little scarlet and gold cassocks, and little red caps. Just before Benediction, and immediately after the sermon, they came in through the entrance of the church and marched down the center aisle to the sanctuary, their childish voices, in perfect harmony and devotion, raised in a hymn.

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CATHOLIC FOOTPRINTS IN THE NORTHLAND.

THERE is a tradition that the earliest Catholic footprints in the Western world were made by St. Brendan, Abbot of Clonfert, in the sixth century; but we have no direct proof that the saint ever set foot on the shores of America. There are records that he made a voyage to lands lying to the west (or to the north) of Ireland; but the geographical location is conjectural.

There is evidence, however, that Catholic Norsemen (Icelanders) came to the Western world, and gave names to various parts of it, such as Helluland ("land of stones"), Markland ("land of forests"), and Vinland ("land of grapes"); but there is no agreement among historians as to the particular spots where landfalls were made.

The story of the Norse discoveries is found in the Sagas, which are no longer regarded as mere legends, or "tales". They are now accepted by historians as valuable historical records. Says Peret: "Though the ideas of the Norsemen are poetized, the existence of the personages as set forth by the *Saga of Eric the Red* is historically demonstrable. It is certain that Gudrid, widow of Karlsevne, visited Rome in 1026 . . ."[1]

The story told by the Norse Sagas is corroborated by records found in the Vatican Library, and elsewhere; and they have been made available to historians by several Catholic writers of note: De Costa, in *Discovery of North America by the Norsemen in the Tenth Century,* furnishes translations of many of the Icelandic Sagas; Fischer, in *Discoveries of the Norsemen in America,* reproduces the map of Waldseemüller who first applied the term "America" to the Western world; while Moosemüller, in *Europäer in America vor Columbus,* and De Roo, in *History of America before Columbus,* furnish documents that are of special value.

The first Norse venture into the West was accidental, and it was made by Lief the Lucky, son of Eric the Red, toward the close of the year 999, or at the beginning of the year 1000. It is stated that during a visit to King Olaf, of Norway, Lief became a Christian, and that when he was about to return to

[1] *La Géographie de Terre-Neuve,* p. 10 (Paris, 1913).

his father's home, Olaf requested that Lief should take missionaries with him to convert his father and the heathen colonists who had settled in Greenland.

Eric had been banished from Iceland in 984, for a serious crime, and sentenced to an exile of three years. He sailed away from Iceland with his family and household goods, steered westward into the Atlantic in search of "Gunnjborn Skerries", missed the Skerries, and instead, found the largest island in the world. He named it Greenland, because he thought the name would attract settlers from Iceland. He returned to Iceland in the following year, and induced a number of his friends to migrate to Greenland. There they organized a republican form of government such as existed in Iceland which, at the time, was the oldest Republic in Europe north of the Alps. Lief had gone to Norway on a commercial mission; and on his return voyage was driven by contrary winds to a coast that was thickly wooded (possibly Hamilton Inlet on the coast of Labrador). He then realized he had missed Greenland, and veered round his craft, headed northeastward, and reached Greenland while the parliament, known as the Althing, was still in session. He made an appeal to its members; and the Althing decided that officially the country should become Christian. It should not be assumed, however, that there were no Christians in Greenland at the time, as it is inherently probable that some of the colonists who accompanied Eric the Red had received the Faith through Irish missionaries who had been laboring in Iceland for more than two centuries.

Within a century after Greenland had become officially Christian, it had an organized church life, a bishop of Gardar, a cathedral, fifteen churches, four or five monasteries, and a Catholic population of some ten thousand souls. The colony prospered for a long period, and its prosperity continued until it became united with Norway, in 1260. During the period of its independence Greenlanders made frequent voyages to the shores of America; and the chief purpose of their ventures was to secure timber, as there was none to be found in Greenland.

Among those who followed Lief the Lucky were Bjarni, Thorvard, Thorhallr, Karlsevne and his wife, Gudrid who, while in America, bore a son, who was named Suorri. Having

spent some three years on the American continent, Karlsevne and his wife returned to Greenland, whence they went back to Iceland. After the death of her husband Gudrid, accompanied by Snorri, went to Rome. Hence he must be recorded as the first American pilgrim to visit the Eternal City. Karlsevne and Gudrid left a numerous progeny, and among their descendants were two bishops, one of whom, Thorlak Runolfson, was the author of the oldest ecclesiastical laws in Iceland. The first Bishop of Greenland was Eric Gnupson who, it is said, labored for some time as a missionary among the natives in North America. There were nine bishops in Greenland between 1125 and 1377. Then came a vacancy; and the last bishop of the See of Garden was appointed in 1365. Then followed a succession of titular bishops, and Catholicism in Greenland began to decline owing to a variety of causes, of which the Black Death was perhaps the most notable. Another cause was the invasion of Greenland by the *Skraelings* (presumably ancestors of the Eskimos who now inhabit northern Labrador).

When Denmark became united to Norway in the time of Queen Maud (1380-87) the trade of Greenland became a royal monopoly. The colony fell into oblivion, and became too weak to resist the incursions of the *Skraelings* who, ultimately, dominated the whole of its habitable territory. Soon there were no priests; and the colonists were without any religious ministrations. They gradually lost the Faith, and the spiritual and temporal condition was deplorable. This we learn from a letter of Pope Alexander VI, in which it is stated: "It has come to pass that very many people of that diocese (Gardar), who were formerly Catholics, have alas denied the sacred baptism they had received. It is said that the people have no other relic of the Christian religion than a corporal that they exhibit once a year, upon which the Body of Christ was consecrated by the last priest, who was resident one hundred years ago."

Some thirty years later (in 1520) the last Catholic Archbishop of Drontheim (Norway) attempted to gather information concerning the See of Gardar. Then came the Protestant Revolt; the Catholic hierarchy was swept from Scandinavia; and silence fell upon the Catholic Church in Greenland.

It seems quite possible that the frequent intercourse of the Norsemen with the American Northland left some traces of Catholic practices, which in time became overladen with superstitious observances. To this may perhaps be traced certain customs found along the banks of the St. Lawrence when the French explorers came to Canada in the early days of the sixteenth century.[2]

For more than four centuries after the Norsemen had ceased to frequent the shores of the Western world silence hung over the Northland. Meanwhile great events had occurred in Europe; discoveries had been made which effected great changes in the history of the world, and the little nation of Portugal led the way. The discoveries made by the Portuguese induced Spain to embark on similar ventures, and Christopher Columbus added a new domain to the Spanish empire. He made four voyages to the Western world; yet it does not bear his name, but that of the Florentine navigator, Amerigo Vespucci, who some years later, also under the auspices of Spain, made a voyage to the new lands discovered by Columbus, and suggested that they be given the name America.

After the great achievements of Columbus and Vespucci the next great maritime adventure was the discovery of Northeast America by John Cabot who, like Columbus and Vespucci, was an Italian, and a native of Genoa the Superb. His voyages, however, were made under the auspices of Henry VII, King of England. Cabot sailed from Bristol on 2 May, 1497, and it is claimed that he made a landfall on the east coast of Newfoundland; there is a tradition that the landfall was Cape Bonavista.

What interests us chiefly is that the coming of Cabot indicates a Catholic footprint in the Northland. There is an entry in the Privy Purse expenses of Henry VII, which reads: "To Lanslot Thirkill, of London, upon a prest for his shipp going towards the new Ilande, 22nd March, 1498, £20."

We have no other record of this priest; but recently there appeared in a current foreign periodical an item to the effect that the priest mentioned was the Bernardo Boil about whose identity there was a learned discussion some time ago in the

[2] See O'Gorman, *A History of the Catholic Church in the United States*, p. 12 (New York, 1907).

pages of the ECCLESIASTICAL REVIEW,[3] and more recently further discussion in *Mid-America.*

A new factor in the story of the Northland appears when Portugal becomes identified with northern discovery. This was rendered possible by the Convention of Tordesillas, which was an aftermath of the famous Bull of Alexander VI (4 May, 1493). In May 1500, the King of Portugal granted a patent of discovery to Gaspar Cortereal. He made two voyages to the Northland, and named several bays and headlands which still bear Portuguese names. Did any priest accompany Cortereal? We have no direct proof; but there is likelihood that a chaplain accompanied the expedition, as it was usual at the time for the outfitters to provide for the spiritual welfare of the seamen who went on long voyages. What lends color to the statement that there was probably a priest with the Cortereal ventures is the following: "Some relics have been found which might possibly indicate the presence of priests in those days; among the rest, a brass box of curious and antique workmanship. There can hardly be any doubt that it formed part of some early missionary."[4]

France entered the field of maritime discovery, in 1524, when Verrazano, a Florentine, in the service of Francis I, cruised the North Atlantic from latitude 34, claimed for France the territory which became known as Norumbega (said to be a corruption of *L'Enorme Berge*—the designation given to the Pallisades of the Hudson River).

When Louise of Savoy, and Margaret of Austria had negotiated the Treaty of Cambrai (known as "The Ladies' Peace"), in 1529, Francis I decided to invade the transatlantic domain of Spain, and chose the Malouin sailor, Jacques Cartier, for the enterprise. On the first voyage Cartier made a landfall at St. Catherine's Haven (now Catalina) on the east coast of Newfoundland, and explored what is now known as the Gulf of St. Lawrence, and landed at Gaspe, where he planted a cross, to which he attached a shield bearing the fleur-de-lis. He then returned to St. Malo. He set out on a second voyage on 19 May, 1535.

[3] ECCL. REVIEW, January, 1930.

[4] Howley, *Ecclesiastical History of Newfoundland*, p. 56 (Boston, 1888).

It is stated that priests accompanied Cartier on both voyages: "Jacques Cartier, on his first voyage to Canada in 1534, certainly brought with him at least one chaplain. On the second voyage two chaplains accompanied the expedition. On 11 June, feast of St. Barnabas, while the expedition was at Brest [in the Strait of Belle Isle] Mass was celebrated, and again on 14 June it is recorded that 'a Solemn Mass was sung'. Dom Guillaume le Breton and Dom Antoine celebrated Mass at least in the places which Cartier mentions, for example, at Ile aux Coudres, and at Havre de Sainte-Croix (on the St. Charles River) during the whole winter." [5]

In addition to the French, Spanish, and Portuguese, Basques and Biscayans visited the Northland, and "we learn from Spanish records that, in 1549, a Biscayan priest ministered to the spiritual wants of his devout countrymen in Newfoundland." [6]

The earliest attempt made by England to establish a colony in America dates from 1574, when Sir Humphrey Gilbert, Sir Thomas Gerrard, and Sir George Peckham obtained a patent from Elizabeth for the purpose. Both Gerrard and Peckham were Catholics, and they had specified in their petition to the Secretary of State, Walsingham, that Recusants should be allowed to go to the colony. It is doubtful if this request was granted, as it would have given a certain amount of freedom to Catholics who at the time were banned and persecuted in England.

Gilbert crossed the ocean, and made an effort to plant a colony in Newfoundland, of which he took formal possession on 3 August, 1583. The colony was a lamentable failure and after a residence of seventeen days in St. John's he set out for the undefined Norumbega. From somewhere in the present State of Maine, Gilbert reëmbarked for England in the late autumn, and was lost at sea.

England made no further attempt to make a settlement in the Northland until 1610, when a patent was given to the "Company of Adventurers and Planters of the City of London" to establish a colony. It is rather significant that the first name

[5] Tanguay, *Répértoire Général du Clergé Canadien*, p. 20 (Quebec, 1868).

[6] Prowse, *History of Newfoundland*, citing the *Colleccion Vargas*, No. 25 (London, 1895).

on the roll of membership in the Company was the Earl of Northampton, "a reputed Roman Catholic". The colony was not a success, and part of the territory granted to the London Company subsequently came into the possession of George Calvert, Lord Baltimore, who named his acquisition Avalon, after Avalon in Somersetshire, in England.

The Avalon enterprise has a special interest in connexion with our subject, as here we find the first attempt to establish an English Catholic foundation in America.

Baltimore paid his first visit to Avalon in 1627, but his sojourn was brief. He came for the second time in 1628; and with him came forty colonists, his wife, sons, daughters, sons-in-law, and two priests.

The charter of Avalon made Baltimore "true and absolute lord and proprietary of the region with full power to make all necessary laws, appoint officers, enjoy the patronage and advowson of churches. Authority was given to all the king's subjects to proceed to the province and settle there, notwithstanding any law to the contrary". The settlers were to be exempt from all taxation imposed by the king or his successors. "To give a charter favoring or protecting the Catholic religion was what the king could not do. But the Avalon charter enabled Catholics to emigrate to that province without hindrances, and reserved no power to require him to enforce English penal laws against Catholics." [7]

There is still some obscurity as to the identity of the priests whom Calvert took with him to Avalon. One account reads: "The first mission into New Foundland was begun by Mr. Anthony Smith and Mr. Thomas Longville, priests of the secular clergy, who put to sea the 1 of June and landed there the 23 of July with my Lord of Baltimore." Another contemporary account gives us a variation in the reading of the priests' names: "There set out two priests of the secular clergy, the Rev. Mr. Anthony Rivers, and the Rev. Mr. Thomas a Longvilla. The first named of these two secular priests was an ex-Jesuit, and he seems to have had the two names of Rivers and Smith, with others besides." It was not unusual at the time for priests in England to have an *alias*, as they were hounded from place to place by the authorities, and were liable

[7] Shea, *The Catholic Church in Colonial Days*, p. 31 (New York, 1886).

to arrest and imprisonment, even to be put to death. Fr. Smith seems to have had the names of Anthony Smith, Roger Bernard, and Thomas Blewett. Longville does not seem ever to have been a Jesuit.[8]

When Baltimore had acquired the province of Avalon, Fra Simon Stock, a Discalced Carmelite in England, entered into correspondence with Dr. Francis Ingoli, Secretary of recently established Congregation *de Propaganda Fide,* regarding the providing of priests for the Avalon Mission; but we have no proof that any results came from Fra Simon's activities. We cannot find any evidence that Carmelites were identified with the Baltimore venture, beyond the mass of correspondence which emanated from Fra Simon.

Shortly after Baltimore had settled in Ferryland (Avalon), there came to the settlement the Rev. Erasmus Stourton, who had been formerly associated with the London Company. Though there were Protestants at Ferryland, Mr. Stourton does not seem to have found a congenial field for his ministrations, and left the colony in disgust. When he arrived in England he forthwith volunteered to the Crown an indictment, or denunciation of Baltimore to the following effect: "That my Lord of Baltimore arryved here agayne and brought with him one other seminary preist whose name is Hacket. The sayd Hacket and Smith every Sunday say Masse and vse all other ceremonies of the Church of Rome, in as ample a manner as is vsed in Spayne. And this Examinant hath seene them at Masse, and knoweth that the childe of one William Poole was baptized a Catholic contrary to the will of the sayd Poole, to which the sayd Lord was witness."[9]

A Report furnished by the Nuncio at Brussels, September, 1630, has a lengthy account of the Baltimore *régime* in Avalon, and among other things, says: "Calvert took with him (to Avalon) not only Protestants but some Catholics; who were happy to travel thither and escape the rising tide of persecution in England . . . As to the practice of religion that was carried on under Calvert's roof; in one part Mass was said according to the Catholic rite; in another part, the

[8] See Hughes, *History of the Society of Jesus in North America,* Text, vol. i, p. 181 (London, 1917).

[9] Public Record Office, *Colonial Papers, A. & W. I.,* iv. No. 59.

heretics performed their functions. Not long afterwards, Calvert and the two priests returned to England; and some too of the other colony of heretics."

Baltimore spent some twenty thousand pounds in Avalon; and then "finding Avalon by reason of the great colds there in winter to disagree with his constitution, goes thence to Virginia in the year 1629, where he found a much better climate; and leaving his lady and some of his children comes himself to England to procure a patent of some other part of that continent; and some while after sends for lady who, together with her children that were left with her, were unfortunately cast away on their return; in which ship his Lordship lost a great deal of plate and other goods of great value. . . . Upon his arrival in England he became a suitor to his Majesty for that part of Virginia which lieth between the river Paassamagnus and the present Plantation of Virginia on James River towards the South." [10]

Baltimore's venture left no impress in the Northland and it is an exaggeration to say that the beginnings of the Catholic Church in Newfoundland date from the establishment of Baltimore's colony at Ferryland. The only reminder of this abortive Plantation is the name Avalon and some ruins which are said to be the foundation of a house built by Wynne, Baltimore's agent at Ferryland—two years before Baltimore came to the colony.

The Catholic Church in Newfoundland had its beginnings, not in the Baltimore Avalonian venture, but in the Irish diaspora. Though we possess no accurate data regarding the first Irish Catholics who came to Newfoundland, it is possible that some had reached the Island as early as 1595. We know that the Dublin Company (organized by Henry Cary, Lord Falkland) sent a number of colonists to the Island, and they came from the southern counties of Ireland, and Pedley states that "much of the Irish and Catholic influence in Newfoundland is due to Falkland's Company." [11]

Additional evidence may be gathered from the fact that most of the Devonian fishing vessels that came annually to "Talavan-Eisg", the Irish term for the Newfoundland fisheries) out-

[10] Sloane Mss., in British Museum, 3662, f. 25 (A. D. 1670).

[11] *History of Newfoundland*, p. 24 (London, 1863).

fitted at Cork, Waterford, and Wexford, and secured there young Irishmen for the trip. Many of these did not return to Ireland, and they settled on the eastern and the southern shores of Avalon, where they might be free from molestation by English officialdom. Year by year the number increased, and the exiles began to establish settlements.

From judicial records of punishments inflicted on Irish Catholics in Newfoundland during the early part of the following century we infer a steady influx of the sons of Innisfail; and from the census of 1763 we find that out of a total population of 13,112, there were 4,795 Irish Catholics in the colony, despite the fact that English officialdom seemed to regard it as a duty to enforce, *without warrant*, iniquitous penal laws which were visited on priests and people most rigorously. By way of illustration we cite an order of the English Governor, Dorrell, issued in the summer of 1755: "Whereas I am informed that a Roman Catholic priest is at this time in Harbour Grace, and that he publickly read mass, which is contrary to law, and against the peace of our sovereign lord the king. You are hereby required and directed on receipt of this to cause the said priest to be taken into custody and sent round to this place. In this you are not to fail."

There are numerous records of a similar nature. Several priests were deported, and numbers of the laity were barbarously treated. This policy continued until 1784, when King George III granted the hapless exiles "all modes of liberty of worship, provided people be content with a quiet and peaceable enjoyment of the same without giving offence to the Government."

We have no accurate account of the number of priests on the island during those dread days. They came and went periodically, often disguised as fishermen. The names of five only have come down to us, and they were all Augustinians. They could offer the Holy Sacrifice only by stealth, and they were hounded like wolves, as were their brethren in Ireland during the dark days of penal woe.

The question: From whom did the Irish priests who labored in Newfoundland in those days receive jurisdiction? The author of the *Ecclesiastical History of Newfoundland* says: "The priests who from time to time visited the colony acted

like naval chaplains, considering the people here as if having their domiciles in the dioceses of Waterford, Ferns, or Cork, and afforded them in Newfoundland aid on the strength of the faculties they exercised in the dioceses they had left in Ireland; the transitory state of the population, and the necessities of the case, would appear in some measure to justify the irregularity."

Evidently the learned author was not aware of the existence of documents which have since come to light, regarding the jurisdiction which the Vicariate of the London District exercised in the English colonies at the time. From these we obtain the answer to the above question.

On 14 September, 1756, Bishop Challoner wrote to the English Clergy at Rome, Dr. Stonor, giving a report of the state of religion in the English colonies, and states: "All our settlements in America have been deemed subject in spirituals to the ecclesiastical Superiors here, and this has been from time out of mind. . . . Not long ago an Irish Augustinian took out faculties here to go and settle in Newfoundland, for the help of a number of his countrymen who were drawn thither by the fishing trade. . . . "[12]

It seems that some of the priests were itinerants, and their ministrations were not satisfactory, due doubtless to the fact that there was no local ecclesiastical superior. This accounts for the petition on 14 January, 1784, of "three men of Waterford" who, with the apparent endorsement of Bishop Egan of that city, requested Bishop Talbot, Vicar-Apostolic of the London District, to appoint the Rev. James Louis O'Donnel, O.S.F., Superior of the Newfoundland Mission. Some months later Fr. O'Donnel was appointed Prefect-Apostolic, and with his nomination begins a series of Irish Franciscan bishops who governed the Church in Newfoundland until the death of Bishop Mullock, in 1869.

The nomination of the first Prefect-Apostolic of Newfoundland was contemporaneous with the appointment of the first Prefect-Apostolic of the United States. Thus the hierarchical careers of the Franciscan James Louis O'Donnel, and the Jesuit John Carroll began in the same year. For many years there

[12] Westminster Archives, Epistolae Variorum, vol. xiii, No. 135, cited by Guilday, *The Life and Times of John Carroll*, p. 143 (New York, 1922).

was a close bond of amity between the Archdiocese of Baltimore and the little colony in the Northland, and the Baltimore archives furnish many interesting items of information regarding the hierarchy in that distant land, during its nascent days. There is still another link in the chain: One of the earliest archiepiscopal acts of the Most Rev. John Hughes, first Archbishop of New York, was performed in the City of St. John's, when, on 9 September, 1855, he assisted as co-consecrator of the Cathedral of St. John the Baptist which (it will surprise many to learn) is a larger and more imposing edifice than St. Patrick's Cathedral in the City of New York.

P. W. BROWNE.

Brookland, D. C.

THE MAN WITH THREE MILLION SHADOWS.

JUNE brought roses, blushing brides, mosquitoes, and the first ordination anniversary of the class of '31. Of course, there would be a class reunion, and the final arrangements were made at the junior clergy exams. Every one of the six young priests "insisted" that the gathering should be at *his* rectory, but every one, excepting Father Tom Dowling, granted, under none too severe argumentation, that *his* rectory wasn't the most congenial place after all. It was agreed that the *conveniat* would be best off at Father Tom's, because Father Martin was pastor there.

But for Father Engel, all the priests came early in the afternoon. Tom Dowling introduced each to the pastor. There was Danny Blake, the dynamo of the class; Pete Hardy, its Mussolini; Francis Brown, the Latinist; and Si Swiller, the lion tamer and liturgist, who went to Holy Rosary for his first appointment and hauled the monsignor over the coals, because he and his parish were not keeping step with the liturgy.

Dick Engel showed up with a dozen excuses and his usual appetite just as dinner was announced.

"Meet Father Martin," said Father Tom to the new arrival. "Father Engel is the Quoter," he added. "He quotes anything from the Koran to G. K. Chesterton, with a sprinkling of canon law and the papal encyclicals."

Father Martin chuckled merrily.

Seated at the dinner table with the class of '31, the old pastor surveyed the young priests with a big, idolizing smile, the kind an ecclesiastical student's mother wears when her boy comes home on vacation.

The meal was seasoned with the latest diocesan news. It was only after the little clerical group had gone to the library for a good evening's chat that Father Martin turned the conversation to more personal topics.

"Well, Father," he said, addressing the Quoter, who was lighting a cigar, "what's your opinion of the priesthood on the first anniversary of your ordination? The other young Fathers expressed their views this afternoon."

"Yes, Dick," put in Danny Blake, "being assistant down at the cathedral you ought to be sitting on top of the world."

"Danny, my boy," was the reply, "nobody sits on top of the world under the vigilant eye of the bishop. Bishops never meditate sufficiently on that dear saying, 'Ut desint vires, tamen est laudanda voluntas'." Turning to the old pastor he added, "I can't exactly complain, but things could go a bit smoother. Now and then His Excellency does try my patience. For example, he's a prodigious smoker *coram Domino,* and almost every evening I must sit and listen to his yarns while he does away with two cigars. I could use that time for something more useful—" then by way of a defence reaction, "something like study or reading. . ."

"Or shows or joy riding," put in Si Swiller pointedly.

"Sylvester, I always did say you should have been a religious. You'd make a splendid novice master."

"By the way, Tom," Pete Hardy managed to say before Father Swiller staged a comeback, "didn't you tell us that Father Martin is the story teller of the diocese?"

"The pastor can talk by the ream on his experiences."

Father Martin assumed the smile of the man who knows.

"Well, Father," resumed Pete Hardy, addressing the old priest, "I suppose you could tell us plenty of interesting incidents, having been a shepherd of souls for so many years."

"Let me see, I shouldn't know just what to tell you in the way of experiences."

"I have an idea," suggested Father Swiller. "How about giving us some tips on how to make a success of the priesthood?"

"Well," began Father Martin with a drawl, jumping at the opportunity, "there are two things which I should consider fundamental for an apostolic priest. The first I shall merely pass over, taking it for granted that every young priest coming from the modern seminary is grounded in it. Besides, were I to dwell on that subject, I fear I should invade the realm of Father Swiller. I refer to the liturgical spirit."

All eyes turned spontaneously upon Si Swiller. That worthy champion of the Church's worship sat rigid on the other side of the room, looking as expressionless as the Great Stone Face.

"And the second fundamental for us priests," resumed Father Martin, "is the spirit of the Gospel; and I might add that I know of no institution which formulates this spirit more happily than the Third Order of Saint Francis."

The old pastor halted. His audience looked surprised. They were prepared for the first fundamental, but the second was as unexpected as the kidnapping of Lindy Junior.

"Well, Quoter, what's the verdict?" queried Francis Brown, as he turned to Dick Engel.

"It's this," he answered, speaking to the pastor, "I don't suppose, Father, there's any law against a man's speaking his mind here. Back at the seminary we had two bearded sons of Saint Francis come every week to hear our confessions. The Smith Brothers we called them. We liked them both and always said they belonged together, like Amos 'n' Andy, since Father Leo was as wise as a serpent, and Father John, as simple as a dove. Well, they suggested the Third Order, but, of course, they couldn't go into detail in the confessional."

"You used to make it a point to see Father Leo in the corridors too, Quoter," said Pete Hardy. "Didn't you two ever come to an agreement with some good results?"

"You mean Father Leo made it a point to see me. But he was always too busy to answer my objections and insisted on giving me pamphlets. But not being in for research work I didn't disturb them. So I have never been disabused of the idea that, like Troy, the Third Order has been."

The others nodded their approval.

"To begin with," continued the young opponent, "the Third Order is a beautiful legend, like the *Fioretti,* but surely not adapted to the twentieth century. Then too the Third Order is just *'e pluribus unum,'* like the Holy Name Society, the League of the Sacred Heart, and others. And finally I have the feeling that the First Order of Saint Francis is trying to shove the Third Order on the secular clergy."

"*Ad primum,*" began the old pastor, with an easy tone and a merry twinkle in his eye, addressing the whole clerical group now and looking from one to the other as he spoke. "I think I can do no better than to express the opinions of the Popes in the matter. Pius X differed with Father Engel here. He said, 'The Third Order is, *in these days,* wonderfully adapted to modern needs.'"

This direct quotation took the starch out of Dick Engel.

"Our present Pope is no less positive of its ability to cope with the present religious and social situation; Benedict XV was a regular enthusiast as a tertiary; and Leo XIII—well, I suppose *you* would call him a fanatic on the point. He went so far as to say, 'He who gains one for the Third Order saves a soul'. We stand in awe before Leo's plan to reform the social world, but few of us know that this great Pope of the People wished to place his whole reform on the shoulders of the Third Order."

At this more than one of the clerical faces wore a skeptical look.

"To use his own words," Father Martin continued, feeling master of the situation, "'Say everywhere that it is by means of the Third Order that I desire to revivify humanity.'"

Father Engel looked as though he were willing to beat a retreat to the second point.

"Moreover," added the old pastor, with a lightly victorious accent, "Masonry readily recognized its enemy in the Third Order after Leo issued his encyclical against secret societies. A certain master Mason by the name of Lafferre uttered this battle cry in the French Chamber of Deputies: 'You have heard it, gentlemen, Leo XIII has said, *The Third Order is the army of good; Masonry, the army of evil.* So be it. Masonry accepts the challenge on this ground.'"

Father Martin paused here to let the startling statement sink in. There was no reply.

"*Ad secundum.* You said, Father, that the Third Order is nothing more than any other society or confraternity."

"Right", from Francis Brown. "That's my opinion too, Father."

"Well," the old priest resumed in the same kindly tone, "canon law is the best judge in this matter. Of course, you know that one may not belong to the Third Order and any other canonical religious society or to two third orders at the same time. On the other hand, I have a pious soul in the parish who belongs to all the confraternities we have, and, what is more, she has a mania for trying to found new ones."

Father Tom smiled. Father Martin started off again:

"Far be it from me to belittle any society or confraternity, but none of them is as universal in its scope as the Third Order. The one may aim at elevating your language; the other, at intensifying your Eucharistic devotion; the Third Order sanctifies the whole man."

"What do the Popes think on the point?" queried Pete Hardy, underestimating the old priest's knowledge of the facts.

"Benedict XV said, 'It truly deserves the designation of an order; not, of course, in the same sense as do the first two orders, which bind by formal vows, but by imposing upon its members the task of practising simplicity of life and a spirit of penance.' Leo XIII, in an audience, urged all the arch-confraternities of Rome to join the Third Order. There are other things the Supreme Pontiffs have said in this regard too. Now let me see. . ."

"Don't bother, Father," said Danny Blake. He feared they wouldn't get the "old man eloquent" stopped on the citations.

"I suppose it has some special spiritual advantages, hasn't it, Father?" questioned Si Swiller.

Pete Hardy slipped him a furtive look.

"Ah!" exclaimed Father Martin, with a climactic drawl, "There are many, many privileges and indulgences. I don't know them offhand, but I think I have them written out somewhere."

"We'll take your word for it, Father," put in Francis Brown, as the old priest made a motion to rise. "You needn't race way over to your study for it."

"In general," resumed the pastor, as he relaxed again on his chair, "some of the privileges are: a tertiary priest may pray the breviary of the First Order; on Saturdays, *servatis servandis,* he may say the Mass of the Immaculate Conception; three times a week he has the personal altar privilege; and —what else?—oh, yes, he is empowered to bless crucifixes with the indulgences of the Stations of the Cross. As for spiritual benefits, there are ever so many plenary indulgences; in fact, on one hundred and thirty-four days of every year there is one attached to the feast, *sub consuetis conditionibus.* For praying six Paters, Aves, and Glorias for the welfare of the Church the tertiary gains the indulgences granted for making a pilgrimage to the Stations in Rome, the Portiuncula chapel, the holy places in Jerusalem, and the church of Saint James in Compostela. Among these the plenary indulgences are *semel in die,* but the partial are *toties quoties.* There are other privileges and indulgences too, but I think these will answer Father Swiller's question."

"Prodigious memory!" exclaimed Father Hardy.

"*Timeo Danaos, et dona ferentes,*" was the remark from Dick Engel.

"*Ad tertium,*" continued Father Martin. "You object that the propagation of the Third Order of Saint Francis is the concern of the First Order only. Well, Father, the Popes have many times urged the spread of the Third Order, but it was always in addressing the bishops and the clergy in general. However, the First Order does have the duty of supervising all tertiary units. For an example of the wishes of the Popes . . ."

Danny Blake winked meaningfully at his comrades. If Father Martin noticed it, he wasn't the least bit perturbed.

"Leo XIII said this, 'Let *all confessors* occupy themselves with the gathering into the Third Order principally the men, and especially the young men, for I am profoundly convinced that by it and by the diffusion of Franciscan ideas we shall save the world.' By the way, do you know what Saint John Vianney, the patron of parish priests, said on this point?"

"What was that, Father?" asked Pete Hardy.

"When his fellow priests came to him for advice in their parish difficulties he told them, on the strength of personal experience, 'Introduce the Third Order into your parishes and promote it diligently, and within a short time your parish will have changed almost marvelously.'"

The doorbell rang, and Father Tom left the room to answer it. Father Swiller beamed admirably over his *pince-nez* at the old pastor.

"Father, you mustered a formidable array of arguments."

"Then I suppose you win, Father," interjected Dick Engel. "Sylvester says so." The redoubtable Father Swiller bestowed on the Quoter one of those looks which men like Si keep in cold storage for such occasions.

"I wonder where he got the dope," remarked Francis Brown *sub rosa*, as he nudged Pete Hardy.

"Do you know, Fathers," said Father Martin, eager to take up the lance again, "that the tertiary is a member of the largest religious group in the world? Counting 35,000 friars of the First Order, 11,000 nuns of the Second Order, and 77,000 members of the Third Order living in communities, and adding to these the secular tertiaries spread over the globe, the sons and daughters of Saint Francis of Assisi number 3,124,000."

"Aha," exclaimed Father Blake dramatically, "the man with three million shadows!"

But Father Martin had worked up to one of his serious moods, and he wasn't to be derailed by any pleasantries. There was a good deal of his priestly heart in it as he said:

"Far be it from me to preach, but the reason for the meager success we priests have in our work is that we lack the true sacerdotal spirit."

"Tell me not in mournful numbers," quoted Dick Engel pathetically, "life is but an empty dream."

"Exactly!" replied Father Martin, in dead earnest. "Life is not a dream; it's the most real thing there is. Think of it, Fathers, we are other Christs. *He* said, 'I have compassion on the multitudes,' and *we* dream of making people good by lifeless discoursing from the pulpit, instead of leading them to the pastures, like the Good Shepherd. *He* said, 'The Son

of man hath not where to lay His head,' and *we* dream of being dispensers of the mysteries of God — with luxurious cars and palatial rectories. In these days of world distress. . ."

"Capital, Father!" exclaimed Francis Brown. "Say, Dick, I make a move that when you go back to your happy home at the cathedral you suggest Father Martin for our next retreat master."

"No, no, boys, I'd never do," answered the old priest, with his usual simplicity, "I belong to the lullaby type of preachers. I just gave you Fathers what you asked for, didn't I?"

Father Tom came bouncing into the room, with a mischievous look on his face.

"Father, Martin," he called — "there's a son of Saint Francis downstairs to see you—Father Leo."

"Ah, one of the shadows!" put in Pete Hardy.

"Father Leo!" For about five seconds the old priest's face looked like the deserted village.

"When I told him you had company he said he didn't care to intrude, but merely wanted to know if you've finished with his papers on the Third Order yet. Said he forgot all about having a conference for some members to-morrow morning, and he must prepare to-night."

Father Martin's kindly old face broadened into a big guilty smile.

"And, Father," the local assistant added, "Father Leo asked whether you had any luck with the young priests you said you were going to give a talking to. Maybe you'd better go downstairs and see him yourself."

"Pardon me a few minutes, Fathers, and I'll see if Father Leo will come up and say hello," the old pastor said by way of excusing himself as he marched out of the room.

"Well, the old fox!" exclaimed Danny Blake with a laugh, as the door clicked shut behind Father Martin. "So that was his game!"

"No wonder he knew all those quotations faultlessly," ventured Francis Brown.

"Say, if Father Martin could get angry, wouldn't Father Leo be in for it though?" remarked Pete Hardy.

"He's your Macaenas, isn't he, Tom?" Dick Engel had his say. "'O et praesidium et dulce decus meum.'"

"Yes, he is. He's a regular daddy to me; he's a thorough sport; he's a saintly man; he's a *priest!*"

"I know one thing," said Father Brown, "I'm going to have plenty to think about now that Father Martin told us what's what."

"Here too," from Fathers Hardy and Blake.

"Think! I'm going to do more than think," was the pronouncement from the Reverend Sylvester Swiller, as he adjusted the spring on his glasses and put on his most officious grin, "I shall join immediately."

"Well, well," teased Danny Blake, "I hope they make a he-man out of you, little one. And, Quoter," he added, turning to Father Engel just in time to miss Father Swiller's withering glance, "you haven't quoted a single thing for at least sixty seconds. What's the matter?"

"I was just thinking of those powerful citations which Father Martin adduced from papal documents," answered Dick Engel.

"I admit he gave some weighty arguments," said Pete Hardy, "but I think Father Martin himself is the best argument of them all."

"Which all reminds me of what Father John once said back at the seminary, 'Some of the best Franciscans in the world are not in monasteries,'" put in Father Brown.

Father Martin could be heard tramping up the stairs, talking enthusiastically with Father Leo. Soon the two stepped into the room.

"Well, if it isn't the boys of '31!" exclaimed the merry son of Saint Francis, as he began shaking hands with each. "And, Father Engel, how do you do?" he asked, grasping the Quoter's hand warmly. "Here's the young man that always insisted the Third Order is a fossil," he added, patting the Quoter on the shoulder in his own fatherly way and winking at Father Martin. "Dick, I don't suppose you'll object to the Third Order any more, will you?"

Quoth the Quoter, "Nevermore!"

GILES STAAB, O.M.CAP.

Victoria, Kansas.

WHY ARE THEY CATHOLICS AT ALL?

I.

THE usher walked into the sacristy with the collection as the priest was unvesting after Mass.

"Father, there are two babies for baptism and they look like twins."

"Twins, eh!" echoed the priest, "As if you could tell! What color are they, carrots or beets?" It was a favorite joke with him, and without waiting for an answer, he picked up a surplice and went back to the baptistery to introduce the twins to the grace of God, the Church of Christ and the heirship of Heaven.

Another baby was waiting in line before the twins had received their "Vadite in pace", and a fourth was ushered in as the last blessings were given to the third. The fourth infant was accompanied by a sizable retinue. The procession was led by the grandmother and consisted of two men and two women, — the sponsors and spare parts in the way of witnesses.

The priest sat down at a small desk and pulled forward a sheet of paper.

"Now I must ask the usual questions," he smiled as he motioned the group nearer.

"I'll answer the questions," affirmed the grandmother who rustled with starch and importance.

Question and answer went on speedily until the priest asked:

"And now the name to be given the child?"

"Marlene."

"Marlene?" The priest looked up surprised. "Saint or family?"

"Pardon!"

"Whom is she named after?"

"After Marlene Dietrich," she answered. All smiled, rather nervously perhaps, with the exception of the priest, and finally even his face lit up with pleasure.

"Oh, yes! I remember! You mean that girl over in Austria, who suffers each week, who has the stigmata, the —"

"No, no, Father! Marlene Dietrich! The actress! She's down at the Strand this week. Such a wonderful

woman! Such beautiful eyes, arms, legs!" The grandmother came out of her armor and grew confidential. "I prefer Greta Garbo myself, Father, but Marlene sounds so much better."

"Is there any other name you intend to bestow upon this baby?" The priest uttered it wearily; he had been through this tussle many times before, and he recognized the signs of never-say-die in the aggressive grandmother.

"I think her mother would like to have Margaret in her name too," timidly spoke up the younger of the other two women.

"It doesn't matter what her mother—", began the battle-axe.

"The baby will be christened Margaret", cut in the priest decisively, "for Margaret is a Christian name, such as the law of the Church exacts." The grandmother was about to plunge into the fray, but the priest kept on. "To name a girl after an actress, no matter how remarkable her physical qualities, is not the correct Catholic practice. Her official baptismal name is Margaret. Now who are the sponsors?"

The godfather stepped forward and gave his name, and the lady holding the infant gave hers.

"I presume you are both Catholics," said the priest as he wrote.

The man coughed. "No, sir, I am not. I am a Lutheran. And so is my wife."

The priest passed through in a second all the phases of amazement, anger, despair and finally amusement.

"Well, this is a great mix-up," he chuckled. "First, the name and now the sponsors. I am sorry to disappoint you, but since you are not Catholics, you cannot be the godparents of a Catholic child. The law of the Church on this point is clear and strict, and of course logical." He glanced at the other two parties standing nearby. "What about these other witnesses? Are you two Catholics?"

The man nodded. The girl walked over to a pew and sat down.

"Yes," she answered, "but I don't intend to be a sponsor. The father of that child wants those two to be the godparents, and believe me, his word is law. I would no more think of being godmother—" and her voice trailed off to silence as she took both hands to arrange what was visible of her hair.

"Well," said the priest, "we still have one Catholic left and one is enough. Now let this be understood. You may all stand by during the ceremonies and in that sense be witnesses, but there is only one official and recognized sponsor—this gentleman here."

The grandmother could not contain herself any longer.

"This is ridiculous!" she exploded. "I never heard of such doings! Can't a man choose his own sponsors? Why when Father A——— had this parish, he never asked these questions. This is going to cause trouble. The father of this baby will not like it, unless you let these two be godfather and godmother!"

"The child is to be baptized a Catholic, isn't she? And if she is, she must submit to the conditions imposed by the Catholic Church, and that refers to the sponsors who are to stand for her. And speaking of questions, that reminds me of one more." The priest turned to the lone Catholic man present and asked: "Are you a Catholic in good standing?"

"What does that mean?"

"Can you practise your Faith? Have you kept free from entanglements that would excommunicate you — apostacy, bigamy, Masonry?"

"Well, I haven't been to church or anything else for years; I'm a Mason."

"I was just waiting to see if you would tell him that." And having fired this shot, the girl in the pew returned to the work of prettying herself.

The priest paused for a moment in a silence that even the grandmother respected. He addressed her.

"As matters stand, there can be no baptism. It isn't as though there were a scarcity of eligible sponsors, although of the four persons here, two are heretics, one is a Mason, equivalently a heretic and excommunicated, and one refuses. But I presume you are a practising Catholic. Will you be the godparent, or can you send out for someone who fulfills the conditions?"

The woman could scarcely wait till he finished. Flinging her finger in the face of the priest she screamed in indignation.

"No! You and your laws and questions! I have been standing for children year after year and Father A———

never asked such questions! And he was just as good a priest as you are! Do you mean to tell me that all those baptisms weren't good? You and your books and your learning! Give me Fr. A——— any time, God rest his soul!"

"I—"

"Don't interrupt me! And let me tell you that you will rue this day! If that child goes back to the house without being baptized, she will never be baptized! Her father is a Protestant. We had all we could do to bring the baby this time. It is now or never. And if you don't baptize that child, it will mean that the whole family will leave the Church!"

The priest waited till she was very definitely through talking.

"The more you explain matters, the more convinced I am that I cannot in conscience baptize this little girl. What chance has she of keeping the Faith? Her father, a hater of the Church. Her mother and grandmother, living in fear of the father. The friends of the family, Lutherans, Masons, and weak Catholics. Does not this very incident so personal to you prove the wisdom of the Church's laws? What protection is there for this little soul? Humanly speaking, none. Yet the Church must guard as far as she can, her own. But here there is no foreseen protection, and until that is guaranteed, there can be no baptism."

Only the two Lutherans had the courtesy to hear him out. The battle-axe and the baby were already getting into the car.

II.

Place: a living-room. Cast: a mother, her married son, her daughter, single, and a priest. Time: evening—not that it matters.

Mother: Father, what can we do with our children nowadays? What is the matter with them? Exhibit A is that son of mine! As long as he was with me, he was as good as gold. But no sooner is he married than he gives up practising. It cannot be my fault, can it? And his wife, who was such a fine Catholic girl, is the same. Neither one goes to church. I confess it has me worried!

Priest: A new kind of confessional, surely! Well, to answer your question in a rather general way, something has cracked somewhere. Probably traceable to a definite but unnoticed lack in training. No high ideals. No resistance to the Protestant atmosphere we are breathing in this city. And a process like this if unchecked always goes from bad to worse. Your children's conduct scandalizes you, as it should; their children's conduct will mystify them mildly; but a murder committed by their children's children will be received with complete complacency. I've exaggerated of course, but that is the trend.

Mother: They have four children. I can say this much for them, every Sunday they rush the children down to the mission chapel for catechism.

Priest: Four children makes one big point in their favor. It would be much better, though, if they'd rush them over to the parish school five days a week. And still better if they would bring them up in the school of good example every day of the week.

Son: (rising and taking a bow) That, I believe, concludes the testimony on myself. It is Gloria's turn now; remember, Sis, whatever you say will be—

Mother: Oh hush! Father, Gloria graduated from the Sisters' last June. There's simply nothing for her to do now. She goes with a young crowd and all they do is to go to shows and then to roadside stands for drinks. I should say, for cold drinks. Isn't it terrible how much drinking there is since Prohibition!

Priest: How sad that a Catholic girl and Catholic school graduate can find nothing to do other than go to shows and then get drinks, even if only soft drinks!

Son: Keep your tears, Father, you haven't heard the half of it!

Mother: Gloria dear has been running around a little with a divorced man. I know this horrifies you, Father, but really there is nothing serious about it; they are just good friends. But my, didn't Father O'Raymond give me a terrible lacing about it in confession!

Pastor: He did! And such a small matter too! After all, there isn't a ghost of a chance of a temptation, and they cannot possibly fall in love, and even if they should marry, it would be no marriage, and she would not be able to practise, and her Catholic friends in their hearts would regard her as an outcast. But all that is so trivial!

Mother: Now, Father! Well, I have always been two things, and I shall die that way. I was born a Democrat and a Catholic. I married a Protestant, and from that day to this he has never said boo to me about my religion. But just the same, I often wish I had been born a Protestant.

Priest: Why?

Mother: Because it is so hard to lead a good Catholic life.

Priest: The last two admissions you have made tell me more than all your lamentations. The most obvious answer I can give is that everything worth while in life is hard. If Christ meant our religion to be soft and easy, would He have chosen the Cross? And since we have the whole truth, isn't loyalty to it, all along the line, worth the cost?

Daughter: You know, it's positively funny how you can pick out a Catholic. I have met several the past couple of weeks, mostly that State U crowd. Something gives them away; but of course they don't mention religion, and I know they don't go to church.

Son: Just like myself. I don't go to church; I don't practise; but let it not be forgotten: I am still a Catholic.

Priest: The cities and towns as well as the backwoods are full of fallen-away Catholics. In one town I know of, ex-Catholics are the head Masons and pillars of Protestant churches. Perhaps because they are what they are, renegades, men who know better, they are hurting us most.

Son: But I'm not a renegade, Father! I am most certainly a Catholic!

Priest: It's not my intention to paint you worse than what you are, but I doubt if our Lord would accept such a distinction. I do know that He made this very pithy statement: "He who is not with Me, is against Me; who doth not gather with Me, scattereth." My understanding is that

our loyalty to Him and His Church should be absolute or it isn't loyalty.

Mother [quick to break the tension]: Oh, let us not discuss this any more! Father, what do you know about this! My cousin, Amaryllis, who is a spinster and a most devout Catholic, came back from church the very first day she was in town, and she said that our stations are actually backward! Can you imagine it!

III.

It was a funeral in the city, downtown, in the hush of a trafficless Sunday afternoon. From the hotel veranda across the street the scene stood etched in strong contrasts: the black hearse outlined against the brilliant sun-drenched marble of the church. Behind there stretched a long stream of attendant automobiles. Of the ninety-six cars in this procession but three were emptied of occupants; these persons followed the remains into the church; the rest of the mourners stayed in their cars smoking and chatting. It must have seemed to one man in our group on the veranda a novel way of exhibiting reverence for the dead and sympathy for the bereaved, for he asked aloud:

"What's wrong with this picture?"

The man between us chuckled. "It's typical", he drawled, "typical and even logical, but I wouldn't believe it unless I saw it."

"Let's have the story," I urged.

"The class of people you see here," he pointed out, "are said to go to church three times in life: when they are baptized, when they are married, and when they are buried. For the christening the baby is accompanied by a goodly array of relations; at the wedding the parties are cheered by every friend and relative they possess; but until to-day I never noticed that in a funeral they let the dead man practically go it alone."

"Not a very strong affiliation," I mused. "Why are they Catholics at all?"

"The statement about their church-going is of course exaggerated. The womenfolk are regular church-goers. Even the males, or at least the majority of them make their First

Communion, and if they attend a Catholic school, remain good Catholics till they quit school. But after the coming of puberty, there is a change in the young men. Angels one day, devils the next. They drop the Church like a hot cake. Practically all of them become Masons. Take the case of a typical young fellow, a graduate of the local Catholic high school, who entered the State university last fall. The net results of his freshman year were these: he registered as having no religious affiliation and dropped church-going immediately; in the course of the year he became the organizer and head of a campus atheist club; the other day he met his old high school principal and exhorted the priest to get out of the Church and use his brains to profit elsewhere. Can you beat it! Of course they are not all that way. There are some mighty fine exceptions among them, professional men; but it is my observation that every one of these exceptions got his training in a Catholic university."

"It looks as though they need Catholic surroundings and example to help them through the crisis, whatever it is?"

"That's it!"

"What about the clergy?"

"A most devoted group of men who with little or no response never grow discouraged. But when a whole class of people deliberately stack the cards against themselves, their priests would have to be miraclemakers to get anywhere!"

And so in silence we watched the anomaly below us.

J. J. McCarthy, S.J.

New Orleans, Louisiana.

THE ESTABLISHMENT OF THE AMERICAN HIERARCHY.

Diplomatic Sidelights: 1783-1784.

THE anniversary years which began in 1926 by the celebration of the Sesqui-centennial of the birth of our nation, have now rolled round to the threshold of 1933, and the commemoration of the successful termination of the American war for independence. The final act of the great drama, one of profound significance to the Catholic Church in the United States, began with the signing in Paris, of the Preliminaries of Peace between England and America, 30 November, 1782. This act, foreshadowing the approaching severance of the United States from "their political and civil subordination to the British Government" and from "*dependence on her in matters religious*", had immediate repercussions in Rome. It stirred into action the Sacred Congregation of *Propaganda Fide* and through its Prefect, with the concurrence of the Holy See, negotiations were begun with the French Minister of Foreign Affairs and with the American Plenipotentiary.

The documents which belong to this noteworthy phase of the history of the Catholic Church in the United States have been available to students since 1910. In that year these documents were published in the original French, Italian and Latin texts in the *American Historical Review*. They appeared in English translation that same year in the *Records* of the American Catholic Historical Society. These documents were chosen by Professor Carl Russel Fish, of the University of Wisconsin, as the most interesting he could find in the Vatican Library, pertaining to the history of the United States. He was particularly impressed with the "care and good judgment" of the Roman authorities and of the French Government, as revealed by these documents.

The problem of primary importance that confronted the Roman authorities in 1783 regarding Catholic worship in the States was the replacing of the London Vicar-Apostolic, who, by the Peace settlement, would be "cut off from the influence and direction" which up to then he had exercised "in that part of America". In addition, there was the problem "providing for the exercise and maintenance of the Catholic religion in those states".

It had been noted in Rome that no provision was made in the Preliminary Treaty to ensure freedom of Catholic worship in the new republic. It was desired therefore to "so stimulate the zeal and piety of His Most Christian Majesty" that, "through the influence which he [the King of France] has with the leaders in Congress", that body might consent to the insertion of an article making such provision.[1]

It was not oversight, as the Roman authorities supposed, that caused the omission of an article touching religion in the Preliminaries signed between the United States and England. It was the result of the profound understanding of human psychology and of the psychology of the American patriots in particular, possessed by the Comte de Vergennes, Foreign Minister of Louis XVI.[2] This is made clear by the fact that in the Preliminaries signed 30 January, 1783, between France and England, *"for those subjects which return to British rule"*, the Comte de Vergennes took care, in Article VIII, to provide "for peace in religious matters", by renewing the binding stipulations bearing upon religion of the peace of 1763. By this contrast in treatment he said plainly: "America we trust; as regards England, one can never be too careful."

When the matter was brought forward by the Nuncio the Comte de Vergennes had no difficulty in convincing him that such an article was unnecessary in the American treaty, since "in the new sovereign republic . . . all religions are tolerated on principle". Moreover, the Minister assured him that the new government "will consent not only to the presence of Catholic missionaries but also to the appointment of *one of the citizens of that country as Vicar-Apostolic with episcopal authority*". (Italics inserted.)

The reasoning of the Comte de Vergennes satisfied the Papal Nuncio, who passed the explanation on to Rome. No further mention of the proposed article occurs in the documents. When

[1] Instructions to Doria Pamphili, Papal Nuncio at Paris, from Cardinal Antonelli, Prefect of Propaganda at Rome, 15 January, 1783. See *Records* of *American Catholic Historical Society*, vol. xxi, pp. 186 *et seq.*

[2] The success of the French Alliance was due to the same cause. From the beginning the Minister's instructions were positive. First, to the Plenipotentiaries: Americans must be allowed, absolutely, to manage their own affairs; then to the military chiefs: George Washington is Commander-in-Chief of the French as well as of the Continental armies in America.

the Definitive Treaty was signed the following September, no change appeared.

There remained one question of vital significance untouched, that of maintenance. As the states were missionary territory, Propaganda was prepared to meet part of the expenses, but it hoped for substantial aid in this matter from the generosity of the King of France. The instructions sent the Nuncio, 15 January, 1783, specifically voiced this hope. The Prefect of Propaganda says:

> . . . not to allow temporal objects to stand in the way of the spiritual interests of so many of the faithful, the Congregation of the Propaganda will be ready to assign an allowance to the Bishop or to the prefect vicar-apostolic, hoping that the other missionaries will receive their support from the charity of the faithful, and especially that, *if they be Frenchmen and for the service of subjects of His Most Christian Majesty, they will receive it from his royal and liberal munificence.* (Italics inserted.)

The matter of maintenance had not been taken up with the Minister of Foreign Affairs, but was left for discussion with the American Representative. The date of the interview of the Nuncio with Dr. Franklin is unknown, nor is there any record of what transpired at the meeting. From its results we may safely assume that the question of American resources was freely discussed, that the Nuncio particularly insisted upon the need for a seminary to train future missionaries, and that both were agreed that the only way to meet the difficulties of the situation was to interest the King in the necessary establishments. We may be quite sure that the document marked *Note A* was drawn up by the Nuncio *after* the meeting as a reminder to Franklin of the points discussed. In it the Nuncio speaks of their "determination to propose to Congress the installation of one of their Catholic subjects . . . as vicar-apostolic". But in the end he goes on to say:

> . . . as it might happen at times, that no one may be found among the subjects of the United States qualified to be intrusted with the spiritual government . . . it would be necessary in such cases that Congress be pleased to consent that the *choice be made among the subjects of a foreign nation the most friendly to the United States.* (Italics inserted.)

Franklin, whose age and dignity won the respect of the Nuncio, took very much to heart the responsibility of providing for the needs of American Catholics, which by the way was quite outside his province, since he held no credentials for representing their interests as such. It was a false position into which he now allowed himself to be drawn. It need not be too much wondered at if, in trying to extricate himself, he resorted to strange expedients. Funds for the seminary preyed upon his mind. What was he to do? For five years he had carried his financial worries to the Comte de Vergennes. Once at least the distressing fact of having to ask for more money sent the aged philosopher to bed with a high fever, so distasteful to him was the oft-repeated experience. At the present time he was determined to avoid it. Hence, or so we may assume, the preposterous proposition to which he forced himself —namely, that the King take over the four English Benedictine establishments that were in France, "whose want of subjects [says Franklin] make those who remain useless at least", and apply them with their revenues, "which may amount to 50,000 or 60,000 livres", to the training of priests for the American field. Needless to say, this proposition was dismissed without discussion by both the Nuncio and Antonelli. The final paragraph, however, met with their entire approval. The Nuncio had spoken vaguely; Franklin comes out in the open. He says:

> It would be expedient that one of the bishops named by the Holy See should be a subject of the King, residing in France, in a position always to act in accordance with the Nuncio of His Holiness and the American Minister, and to adopt with them the means of training the ecclesiastics, which might be agreeable to Congress and useful to American Catholics.[3]

The idea of the "French bishop," now out in the open, continued for some months to dominate the minds of the Nuncio, of the Prefect of Propaganda and Franklin. But no attention was paid to this suggestion by the Comte de Vergennes when Franklin's proposal was presented to him, and the idea gradually died a natural death. Stimulus to new thought currents reached France through a despatch from the

[3] Franklin's answer to the Nuncio.

Chevalier de la Luzerne. This despatch dated 31 January, 1784, brought a direct message from Congress.

Franklin had sent to Congress *Note A* of the Nuncio in which the latter had spoken of ways of providing for a "vicar-apostolic". The French Plenipotentiary reported to M. de Vergennes in part as follows:

> Congress has welcomed that overture; it has been unable however to take action which is not of the competency of Congress. *It is a matter that concerns Catholics alone.* (Italics inserted.)

This message, which was received near the end of April, 1784, had the immediate effect of clearing the atmosphere and of placing negotiations on a sound basis. The Comte de Vergennes was not slow to act.

The Nuncio on 26 April wrote Antonelli that a meeting on 3 May was to be called between the French Minister, the Bishop d'Autun and himself, for the purpose of conferring upon "the very important matter of establishing missions in the provinces of the new republic". Reporting on 7 May what went on at the meeting the Nuncio had very significant information to give respecting "the ex-Jesuit Mr. Carrol". "If he should be selected as the vicar-apostolic to be sent to Maryland, (he) would be very welcome to Congress, and especially to Mr. Franklin, who has recommended him to me with great solicitude".

At the same meeting it was determined that the Nuncio write a confidential letter to the French Plenipotentiary at Philadelphia asking for full information regarding the fitness of Mr. Carroll for the proposed dignity; also that he write a second letter to Chevalier de la Luzerne as coming from the Prefect of Propaganda, "to have certain information that may make it possible to compass that object", the establishment of a stable condition of things for the government of the American provinces; and a third directed to "one of the missionaries living in America for detailed information of the present condition of those (United States) missions." These letters, bearing all of them the date of the 12th of May, 1784, were submitted for approval to the Comte de Vergennes, who undertook to forward them with his despatches to the French representative in Philadelphia. As regards the meeting of

the 3d of May, there was also lengthy discussion of the different means that might be used to secure seminary training for prospective missionaries to America.[4] The Nuncio, in his report was loud in his praise of the disposition of the King and his Minister to aid in every possible way so worthy a cause.

Great was the satisfaction in Rome when news reached them of the avowed friendly disposition of Congress toward the Holy See and of its desire to have the Catholic religion established on a firm basis among them. Cardinal Antonelli wrote, 25 September, 1784:

> . . . the Supreme Pontiff has been informed of the sentiments of respect which that Congress entertains for His Holiness and for the Pontifical State. I give you exceptional thanks for such gracious courtesy, and thank you also for the further offices that you had in mind in relation with Mr. Franklin, in regard to informing him of our disposition for the investiture of Mr. Carroll with the episcopacy.

Before the Nuncio's letters of 12 May had time to reach America, news from Rome announced that the Holy Father on 9 June, 1784, had "declared the Rev. John Carroll Superior of the Missions in the thirteen United States of America, and conferred upon him the faculty of administering the sacrament of confirmation in the said provinces." This decision had come in response to a petition of the American clergy assembled at Whitemarsh in Maryland, being sent to the Holy Father that one of their number be named Superior. The last signer of the petition was Mr. Carroll.

In announcing the act, the Prefect of Propaganda, in behalf of the Holy Father and of the Congregation, warmly commended the zeal and diligence shown by the Nuncio in his management of the whole important matter. Antonelli explained that henceforth they would deal directly "with the American Missionaries, and for the present, with Mr. Carroll, who has been constituted their head". Furthermore, he begged the Nuncio to convey to the Comte de Vergennes, as well as to Mr. Franklin, "the satisfaction of the Holy Father and of the Congregation, in the whole matter . . . "

[4] The matter of the seminary was settled in 1790 between Archbishop Carroll and the Superior of the Sulpicians, Mr. Emery, in Paris.

Dr. Franklin was disappointed that his old friend Mr. Carroll had not been made bishop at once. Informed of the fact, the Prefect of Propaganda took pains to assure the American Representative, through the Nuncio, that "the Congregation is very much disposed to hasten the consecration of Mr. Carroll" as soon as "he has informed us of the status of the Catholic religion in those provinces and of the system to be adopted".

ELIZABETH S. KITE.

Philadelphia, Pa.

Analecta

EPISTOLA PII PP. XI.

DILECTIS IN CHRISTO FILIABUS, M. CATHARINAE DREXEL, CONDITRICI ET MODERATRICI GENERALI SORORUM A SS. SACRAMENTO PRO INDIS ET NIGRITIS EIUSQUE SORORI GERMANAE ALOISIAE DREXEL MORRELL

Pius PP. XI.

Dilectae in Christo Filiae,
salutem et Apostolicam Benedictionem

Singulari animi delectatione accepimus ex litteris vestris ad Nos datis, vos, divina gratia et proximorum caritate compulsas, animos adiecisse ad pium opus in istis Civitatibus Foederatis constituendum, adiuvandi nempe auxiliis ministeria et opera eorum, qui catholicae fidei propagandae apud Indos et Nigritas labores impendunt. Probe enim cognoscimus, quo studio et sollicitudine in dilatando Christi regno apud vestros indigenas ex diuturno temporis spatio versemini, atque nullis vos curis et impensis parcere, ut una cum auxiliaribus vestris Dei gloriam et animarum salutem promoveatis. Propositum igitur vestrum adeo praeclarum est et christiana virtute dignum, ut non solum illud maxime probemus, sed et amplissimis laudibus prosequi gaudeamus. Quid enim apud Deum gratius et illustrius et ad merendam eius benignitatem opportunius quam studium et beneficentia, quae ad Christi regnum propagandum in terris,

ad genuina aliorum bona procuranda confertur, praesertim hoc tempore, quo magnae sacrarum missionum necessitates ubique postulant, ut pia fidelium liberalitate et ope studiose inventur? Quapropter Nos vehementer vobis in Domino gratulamur, vobisque sponte incitatis novos etiam stimulos addimus, ut gratissimum Deo opus et magni apud eum meriti, quod pro religionis et fidei causa suscepistis, constanter, ipso adiuvante, ac fideliter urgeatis. Illud autem summopere velimus, ut quam plurimi regionis vestrae catholici, suffragante episcopatu et clero universo, piis optatis vestris libentes faveant, cuncta opera et instituta vestra omni sollertia atque praesidio promoveant, et ipsi Societati auxiliarium vestrorum concorditer adscribantur. Nos interea Dominum enixe rogamus, ut optimas voluntates vestras dirigat, pietatisque et caritatis vestrae spiritum late diffundat, tribuatque ut haec vestra studia, quam grata sunt Nobis, tam etiam vobis, adiutoribus vestris et patriae fausta sint et salutaria. Paternam demum benevolentiam Nostram vobis, dilectae in Christo Filiae, testificantes, Apostolicam Benedictionem, auspicem caelestium gratiarum, tum vobis et sororibus a SS. Sacramento, tum universis auxiliaribus vestris, tum etiam institutis et operibus, quibus vestras curas consecrastis, peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XXV mensis Julii, in festo Sancti Jacobi Apostoli, anno MDCCCCXXXII, Pontificatus Nostri undecimo.

PIUS PP. XI.

DIARIUM ROMANAE CURIAE.

RECENT PONTIFICAL APPOINTMENTS.

Domestic Prelates of His Holiness:

12 November, 1931: Monsignor Edward J. Flanagan, of the Diocese of Bathurst, Australia.

29 May, 1932: Monsignors Patrick Joseph Healy and John Edward Hahn, of the Diocese of Lincoln.

Monsignors John J. Toomey, Arnold Boeding and John Charles Stuart, of the Archdiocese of Dubuque.

24 June: Monsignor Michael J. Hynes, of the Diocese of Reno.

6 July: Monsignors Charles Francis Conley and Magnus Ambrose Schumacher, of the Diocese of Rockford.

17 July: Monsignors William S. O'Meara, John M. Brady, Francis P. Grabig and Anthony C. Helmbrecht, of the Diocese of Sioux Falls.

19 August: Monsignors John J. Hanley and John M. Wolfe, of the Archdiocese of Dubuque.

22 August: Monsignor Jeremias A. H. Blaquière, of the Diocese of Charlottetown, Canada.

Knights Commander of the Order of St. Gregory the Great, civil class:

2 July, 1932: Mr. Arcade Bissonnette, of the Diocese of Valleyfield.

28 July: Mr. George Herman Deery, of the Diocese of Detroit.

Knight of the Order of St. Gregory the Great, civil class:

5 June, 1932: Mr. Patrick Shea, of the Archdiocese of Winnipeg, Canada.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

TAXATION OF CHURCHES, SCHOOLS AND CHARITABLE INSTITUTIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

It has been the settled policy of the people of the United States, on the one hand to avoid all union of Church and State, in the sense of supporting any form of religion from the public treasury, or of giving special immunities or privileges to any religious denomination; and, on the other hand, to exempt from the burden of taxation the property of institutions founded, endowed and supported by private benevolence for the public good, which, far from increasing, operate in various ways to lessen the burden of taxation. This includes churches, schools, hospitals, orphans' homes, reformatories and any charitable institution originating in private benevolence and partly or wholly dependent on it.

There is, however, to-day a movement to subject these institutions to taxation. It reveals itself in our halls of legislation, and in the projects for new constitutions. In many of our States steps have been taken to render impossible the exemption of such property. Some Protestant religious journals are faintly, others strongly, supporting this attitude. The general principles which have hitherto procured the exemption from taxation of such property are the following.

The property concerned consists of benefactions of private individuals and organizations for the more perfect accomplishment of objects essential to public welfare for which the State, when it undertakes the work, imposes onerous taxes on its citizens. Hospitals, orphan asylums, reformatories and similar institutions are of this character. They do more perfectly, without expense to the State, what the State must do as best it may, so far as it is left undone by private charity. As

regards the churches, they undeniably promote that public intelligence, conscientiousness and morality without which democratic government would be impossible. The State now taxes its citizens heavily for the support of common schools and universities. It may safely be said that Christianity contributes far more to promote good citizenship, and to fit men for their political and social duties, than education without religious or moral training. The State acts in its own interest when it exempts from the burden of taxation private educational institutions endowed and furnished for their work by private munificence. Taxation of them would greatly discourage such munificence and diminish general interest in public and social welfare.

The exemption of these institutions lightens the burden of all taxation. All charities to the helpless, diseased and distressed certainly relieve the public treasury, as far as they go, first of the burden of sustaining these unfortunates, and then often in the way of fitting and enabling them to support themselves. Churches, through the influence of religion, ease the burden of pauperism and stimulate those virtues which augment the amount of taxable property. The same is true of the influence of all educational institutions founded and conducted by religious bodies. The great cities of our country can boast of educational institutions that are financed by private means, either through a parish or a religious order. The effect of these seats of learning is to bring around them a mass of taxable property in the hands of those who directly or indirectly get their livelihood from them. They also attract students from far and near who give remunerative business and employment to considerable numbers of people. To tax them, therefore, is virtually to impose a penalty upon them, and put a formidable hindrance in the way of benefactions that largely mitigate the burden of State taxation.

Taxation of churches, schools and charitable institutions would cripple them and discourage interest in them. It would mean that our homes for the aged and the orphan, our hospitals and reformatories, would have to throw the burden for the upkeep of their inmates upon the State. Many of our churches, the construction of which taxed the liberality of our people, are still burdened with debts. The addition of

taxes would be disastrous. The same is true of educational institutions, especially our parish schools. Among the higher institutions of learning there are few which would not be obliged to reduce their apparatus and facilities of instruction by one half.

We must not forget that those who build churches and parish schools, besides paying their full share of taxes on their own private property for all public purposes, must also provide means to sustain and give effect to these services to public welfare. The financial advantages brought by charitable, educational or religious institutions to any community are undoubtedly great. Why then should they and their donors be taxed for the simple beneficent office of bringing this amount of money annually into the community?

Some hold that nothing should be exempted from taxation whose income is not wholly devoted to the purposes of the church or institution which holds it: all property beyond this should bear its share of taxation. Others would limit the amount of property to be held by them. The objection to this is that it is arbitrary, and it has different effects on institutions in city and country. An endowment adequate for an academy would be inadequate for a college or university.

It is alleged that exemption of church property from taxation implies a discrimination in favor of Christianity as against skepticism and theism. The exemption from taxation is a negative boon granted, like protection itself, equally to all Christian bodies, without compelling any to make contributions for the support of others. And it is a boon conferred for many times its value received by the State, even in its strictly economic bearings, and its effects upon taxation itself—a mere omission to burden a benevolence that is of the highest social value.

We are a Christian nation—not as we ought to be, or as it is our highest concern to be, but still Christian a thousand times over in our origin and history. The vast majority of all who profess any religion, or religious convictions, avow their belief in Christianity. The claim of heathens, Jews, Seventh-Day Adventists, infidels and atheists, that much of our legislation interferes with their conscientious scruples is not and cannot be accepted for a moment. If a man claims

that his rights of conscience are invaded by a legal prohibition to sell obscene books, or practise free concubinage, do we listen to him? The truth is, we must take a stand somewhere. May the Chinese come and claim the abolition of all legislation or civil ordinances not consistent with the teaching of Confucius? Let those maintain this who will. As for ourselves, while it is perfectly clear to us that no opinion on religion or morals is to be enforced on anybody, such taxation views have no right, and cannot be permitted, without recreancy on our part, to compel our legislators to set at defiance the fundamental principles of truth and righteousness, morality and Christianity, in legislation.

Our national Constitution recognizes God as the Supreme Ruler of all things. Moreover, it is written on the heart of the nation, and underlies and dominates its life, as will readily appear to one who considers for a moment what that life is, and what it would be if Christianity were unknown, or its place had been occupied by heathenism or infidelity. Although there is no function of the State as such, and *per se,* to teach religion, any more than it is of a railway or insurance board, neither can man in any of these relations, or in any sphere whatsoever, public or private, associated or individual, ignore his relations and duties as a rational, immortal and accountable being, a subject of the King of kings, and sooner or later to appear before the Judge of all the earth. He does not lose his manhood, his moral nature, or Christian responsibility by becoming a voter, a legislator or a magistrate. He cannot in any capacity abjure his humanity, his conscience, or his God. Nor can the nation, the body politic, trample down righteousness, justice or humanity, either in its relations to its own members, or to other nations. To do this avowedly would be to cast itself out alike from the restraints and protection of international law, and to take rank with organized bands of outlaws and pirates.

The talk, therefore, of taxing Christian churches in order to preserve national neutrality with respect to Christianity as compared with atheism, infidelity and heathenism, is wholly irrelevant. It cannot stop short of eradicating every vestige of Christianity and Christian morality from any form of national or state recognition; in short, from de-Christianizing

the nation, and leaving it utterly to perish in its own corruption. It would extract the only salt that can save it.

Moreover, discrimination as to the degree and objects of taxation, in view of its industrial, moral and social effects, pervades our whole system. Discriminations in favor of savings banks and life insurance companies, against liquor shops and haunts of dissipation under our State laws; and the whole system of discriminating duties and taxes by our Federal Government, especially the heavy imposts laid upon tobacco and other commodities, are in point, and conclusive against all objections on this score.

We leave the subject here, barely suggesting in conclusion that benefactions given for the public objects here contemplated under a system of laws freeing them from taxation, have been given under an implied promise by the State of such exemption which has often constituted a part of the consideration of the gift, without which in some instances it would not have been made. A promise in substance is the voluntary awakening by the promissor of an expectation in the promisee, that some benefit will be conferred upon him. Have not the laws hitherto raised this expectation in donors to these great objects?

One remaining suggestion is that the whole subject of taxation in this country has become so involved, confused and oppressive under the chaotic legislation of the National and State Governments that it needs thorough discussion and revision on moral and economic grounds.

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A MISSIONER SPEAKS IN FAVOR OF THE HORSE.

To the Editor, THE ECCLESIASTICAL REVIEW.

I am beginning to feel like one born out of due time. When China is going in for aviation and we have a landing-field outside the city of Kaying, when motor roads are appearing in the valleys of our inland mountain ranges and autobuses are actually bumping their noisy way through the city streets, I am just discovering the beauty of the horse. However, per-

haps I am not late, but only too early in my discovery: the plumed derby and long skirts of Western ladies of fashion seem to argue the return of the horse to complete the costume. At any rate I cannot patent my invention, so the whole world may take it up, to its spiritual and physical benefit.

Like the horse in this over-mechanized world, the missioner has a pedagogical value as a missing link. We are the bond between the East and West not only, though chiefly, in a spiritual sense; we are the psychological channel by which the more elementary experiences of the human race are being kept alive in the West, the only living relics Europe has of a more primitive age.

A moment's thought will show how true this is, especially among Americans. Without argument we can rule out of consideration more than half the population of America—the cliff-dwellers of our city blocks who rarely get closer to nature than the subway, who imagine violets grow in tinfoil. To them a missioner speaks from a different world. But even with our great minority of farmers, there is hardly one left who can dream of alfalfa without smelling the fumes of gasoline.

Now it does no good to answer, Pollyanna-like, that an auto on Broadway is worth a thousand cycles in Cathay, unless you have experienced Cathay and realize its vigorous living. The thrills of speed and travel are relative and personal; you may do seventy-five in a closed Packard on a straight course without half the hair-raising, vibrating thrill that our mountain trails on a muddy day can offer. Even in travel, China scores a point in the variety of its means of locomotion—camel, sampan, wheelbarrow, rickshaw. Any one of these will discover for you hitherto unused bones and muscles needing exercise, and you realize the joy of healthy pain.

But I plead especially for the horse, or rather the Chinese pony. A Chinese pony plays an exaggerated part in its owner's interests. The missioner is human, and so inevitably in his lonely life he must have a dumb friend. I have tried everything, from an aristocratic heron, through parrot and pigeon, down to the lowly goldfish and mud turtle, but I have always found to my chagrin that they cared more for my food than for my company.

The dog in China is not a fireside pet, not because we have no hearth, but because he is as much a part of the household as are the pig and chickens; besides, his inherited place is at the doorway on the street, barking at all who pass. He attaches himself to the babies and womenfolk, and is not considered a man's pet. The cat is much less in evidence, and is fattened from purely utilitarian motives.

Which leaves only the horse to be adopted by the missioner, and it meets his needs. It is rare enough and costly enough to come under the heading of a pet, while the spirit of apostolic poverty is placated by the need of locomotion.

And locomotion is not only the spirit of the age, but is of the essence of the missioner. The traveler of old called it a pilgrimage, and spiritualized it. The urge today is simply to go places, and run up mileage. Again the missioner is a link with the past.

I used to bolster up my inferiority complex as a pedestrian by the assurance that walking was the only way to enjoy travel, but I must admit that in China the rule does not hold. With one eye strained to avoid mud holes and the other gauging the six-inch pathway, one rarely lifts one's head to see the view, and ten hours of such walking is as much a strain on the nerves as on the feet. But just mount a sure-footed pony, and you rediscover the beauties of the Chinese landscape. Nothing can equal the joy of crossing a mountain pass and finding yourself raised high above the stunted pine, with a clear head and sparkling eye to appraise the distant view and with breath enough in your lungs to take in the cool, dustless, cedar-scented air; you belong to the scene and are not intruding. Or take the occasional long stretches of level valley road, especially a dirt road, when your horse without urging breaks into a canter and then into a gallop, and the steady pounding of his hoofs beats in rhythm with your quickened pulse. Ten hours on a pony, with an hour's rest at noon, is almost as tiring physically as walking; but for some reason or other your head does not ache, nor are your eyes bloodshot from overstrain.

There is vanity in riding that other exercise does not give. Who is there who does not throw out his chest and feel Napoleonic astride a horse? The popes and cardinals of medieval days must have presented a brave sight mounted on

cavorting steeds. 'Tis a pity the horse has no longer a place in liturgy! How our city youngsters would be attracted at the sight of their formidable pastor prancing by; and the clerical conferences would partake of the nature of a rodeo, as they do in China! And, after all, the merits of horse flesh is just as debatable and wholesome a topic as many others, and even the Apostles did not disdain to use the horse as a simile in a sermon.

Apart from the harmless vanity of it all, the Chinese pony has practical points for the missioner. On visitations of the district where it is customary for the Christians to hire a chair for their pastor, the missioner who rides in on horseback saves the village a welcome little sum that ensures a double welcome for himself; besides, it is easier on them to put up a horse for the night or two than to feed and bed a couple of coolies.

And, another point that should win favor and adoption by busy priests in America: greetings and goodbyes are definite and quickly done on horseback. Your guest or yourself once mounted has no further time for dallying—the restive animal takes charge of the ceremony, and is soon out of sight! And the swinging of your leg across the saddle, no matter how awkwardly you do it, gives just that little touch of ritual that is lacking in modern manners.

I defy anyone to be grumpy or out of sorts or jumpy after a brisk canter, no matter where he be; and, in China, where noisome smell and muddy underfooting are drawbacks to exercise, the little pony that raises you aloof from the sweltering crowd helps very much to make the out-of-doors attractive.

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Prefect Apostolic of the Maryknoll Kaying Mission Field in South China.

IS DIVORCE DECLINING IN THE UNITED STATES?

To the Editor, THE ECCLESIASTICAL REVIEW.

The questions have been raised in the pages of the REVIEW whether divorce has declined during the depression, and if so, whether the decline has not been offset by the decrease in marriages. The following official figures of the United States Census are to the point:

Year	No. of Divorces	No. of Divorces per 1000 of the Married Population.
1929.....	201,468	4.05
1930.....	191,591	3.64
1931.....	183,695	3.46

It is apparent from this table that divorce has decreased by approximately 18,000 (17,773) between 1929 and 1931, and that the number of divorces per one thousand of the married population has also decreased, namely, from 4.05 to 3.46. Needless to add, any Catholic would consider even the lowest of these figures truly "startling".

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INSTRUCTION ON THE AGE OF CONFIRMANDS.

Under date of 30 June, 1932, the Congregation of Sacraments issued an instruction on the age at which the Sacrament of Confirmation should be conferred. It is published in the eighth number of the current volume in the *Acta Apostolicae Sedis*, 5 August, 1932.[1] The instruction refers to two declarations concerning canon 788. The first of these came from the Pontifical Commission for the Authentic Interpretation of the Canons of the Code, 7 July, 1931, and was published last year.[2] There it was declared that Confirmation may not be administered in the Latin Church before about the seventh year, except in the cases mentioned in canon 788, viz., if the infant is in danger of death or the minister considers it expedient for just and grave reasons.

In Spain and other countries (for instance, in some of the southwestern dioceses of the United States) there is a long-standing custom of confirming children long before they attain the use of reason. Now the question was raised whether or not this custom would come within the meaning of the last clause of canon 788 "si . . . ministro id expedire ob iustas et graves causas videatur". In a decision reached 27 February, 1932, and approved by the Holy Father, 2 March, but now

[1] XXIV (1932), 271-272. Cf. ECCLESIASTICAL REVIEW, LXXXVII (1932), 385.

[2] *Acta Ap. Sedis*, XXIII (1931), 353; cf. ECCLESIASTICAL REVIEW, LXXXV (1931), 386.

published for the first time, the Congregation of Sacraments answers in the affirmative, but it adds that, wherever possible, the administration of Confirmation should be postponed to about the seventh year and that the proper catechetical instruction should be given to prepare the confirmands for receiving this sacrament; and that exceptions should only be made for the above-mentioned reasons enumerated in canon 788.

Before promulgating this reply, however, the Sacred Congregation sensed both the difficulty of many bishops who are not able to administer Confirmation to all children of their dioceses until some time after the latter attain the age of reason, and especially the danger that some might conclude that the practice, recently introduced, of admitting children to the Holy Table quite early after they reach the years of discretion, was to be modified. To anticipate both these wrong conclusions—and this is the special reason for the latest instruction concerning the age for receiving Confirmation—the Congregation declares that it is "opportune and more conformable to the nature and effects of the sacrament of Confirmation" that children receive this sacrament, which is a complement of the Sacrament of Baptism, before they are admitted to their First Communion. However, if they cannot receive the Sacrament of Confirmation before their First Communion, that is no reason for delaying their admission to the Holy Table after they have reached the age of reason.

It remains to add the caution that we should be on guard against drawing too hasty conclusions from reports of papal pronouncements in our secular press. On the 9th of August, nearly a month before copies of the *Acta Apostolicae Sedis,* in which that instruction was promulgated, reached this country, the Associated Press brought the news of it to us. But in what form? As is usual with its reports of papal documents, the secular papers failed to report the real purpose of the instruction, which is to prevent a misunderstanding of the two declarations concerning canon 788. Neither need one be impressed by the mention of the name of Monsignor Mazzoni, the authority who was mentioned in the press report. Whilst all that he is reported to have said is quite correct, the cabled report omitted the main point and purpose of the instruction.

One newspaper gave it the sensational but incorrect headline "Catholic Order Changed". As a matter of fact, the conclusions drawn from the press report of this instruction in some circles were precisely what the Congregation wanted to forestall. Even more. At least one priest is said to have leaped—somewhat phantastically—to the conclusion that our priests or at least our rural deans would doubtless be empowered to administer Confirmation, as missionaries are authorized to do!

NO PENALTIES FOR MISSING EASTER DUTY.

Qu. What penalties are incurred to-day when a Catholic neglects to make his Easter duty?

Resp. To-day a Catholic who neglects to make his Easter duty incurs no penalty directly thereby.

This is a most important question in moral and pastoral theology, and because of the wide variation of opinions and the extreme diversity of practice among pastors it seems opportune to amplify the foregoing response. This is especially the case in view of the fact that the 1929 edition of Tanquerey,[1] an author used in American seminaries, says of the one who fails to make his Easter duty: "Delinquens potest puniri excommunicatione et privatione sepulturae ecclesiasticae."

A brief history of the Fourth Commandment of the Church will serve to explain the discrepancy and at the same time substantiate the present response.

As early as the time of St. Augustine there existed the practice of receiving Communion on certain days, or at certain times, in accordance with a custom, law or precept. In 506 the Council of Agde classed as apostates all who did not receive Communion on the feast of Christmas, of Easter and of Pentecost. This ruling was incorporated in the universal law through its inclusion in Gratian's *Decretum*.[2] Nevertheless the practice varied, the minimum requirement anywhere being that of annual Communion. The fourth Lateran Council (1215) established uniformity in the discipline by making this minimum requirement of annual Communion the universal law of the Church.

[1] *Synopsis Theol. Dogm., Tom.* 3, # 923 (De Sacram. Euch.) p. 653.
[2] Cf. Koch-Preuss, *Handbook of Moral Theology*, vol. V, p. 391.

The twenty-first chapter of the Council lays down the precept as follows: "Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata saltem semel in anno fideliter confiteatur . . . suscipiens reverenter ad minus in Pascha Eucharistiae sacramentum, . . . ; alioquin et vivens ab ingressu ecclesiae arceatur et moriens christiana careat sepultura."[3] This conciliar decree was incorporated in the canon law of the Church by its inclusion in the Decretals of Gregory IX (1234),[4] while it also became part of Paul V's liturgical compilation of the Rituale Romanum (1614), being inserted therein verbatim.[5] In this same compilation the penalty of privation of Christian burial for those who fail to make their Easter duty was further detailed. Ecclesiastical burial is refused "Iis de quibus publice constat, quod semel in anno non susceperunt Sacramenta Confessionis, et Communionis in Pascha, et absque ullo signo contritionis obierunt."[6] For the United States the Fathers of the Second Plenary Council of Baltimore (1866), "Ne itaque in tanta re officio nostro deesse videamur", again promulgated the Lateran decree, including the clause containing the sanction.[7]

The precept of annual Communion is, naturally, retained in the Code. Canon 859, which covers this Commandment of the Church, is taken practically verbatim from the old Lateran decree, with the important exception, however, that the sanction is completely omitted. Excommunication for failure to make one's Easter duty ceased, therefore, to be an applicable penalty subsequent to the promulgation of the Code (1918).[8] The penalty of deprivation of the right of Christian burial for those who die with conscience burdened with the sin of having missed their Easter duty is also abrogated in virtue of the fact that Can. 1240, which lists those affected by this penalty, does not include in the list those who miss their Easter duty.[9]

[3] Cf. Denzinger, *Enchiridion Symbolorum* etc., # 437.

[4] C. 12, X, de poenitentiis et remissionibus, V, 38.

[5] Tit. IV, cap. iii, De Communione Paschali.

[6] Tit. IV, cap. ii, # 7.

[7] Concilii Plenarii Baltimorensis II, Acta et Decreta, # 255.

[8] Cf. Can. 6, # 5.

[9] Cf. Vermeesch, *Epitome Juris Canonici*, Tom. I, # 56, in his commentary on can. 6, # 5.

Some confusion was inevitable, and some differences of opinion among moralists and canonists explicable, even after the promulgation of the Code, owing to the fact that the Ritual was not revised at the same time. Hence from 1918 to 1925 the Ritual was at variance with the provisions of canons 859 and 1240. In 1925 the Ritual was revised to make it accord with the Code. Therefore, no matter whatever argument some may wish to adduce with regard to the preceding seven years, since 1925 there has existed in the common law of the Church no penalty for failure to make one's Easter duty, as such.

Furthermore, it is well to recall that there never has existed in the common law of the Church an excommunication *latae sententiae*, i. e. one *ipso facto* incurred, for the sin of failing to make one's Easter duty. This must be said despite the fact that innumerable are the instances in which pastors have acted on the erroneous principle that a parishioner who fails to make his Easter duty is *ipso facto* excommunicated. Equally erroneous and unpastoral is the attitude of the pastor who, on the *ipso facto* principle, refuses Christian burial to such a parishioner. It is strange, too, that almost the only excommunication about which the faithful as a whole have any knowledge is one that does not exist and never has existed. It would surely seem that the faithful as a rule believe that there always has existed and still does exist an excommunication *latae sententiae* for missing one's Easter duty. Apparently the reason for this widespread but erroneous belief of the faithful is the exuberance of the pulpit orator who either fails to know the distinction, in the case, between *latae* and *ferendae sententiae*, or fails to make it plain to the people. It may be due also to the fact that in the past the excommunication has actually been legitimately imposed *latae sententiae* in individual dioceses.[10]

The penalty under the old law was, so far as common law was concerned, excommunication *ferendae sententiae* solely. Tanquerey, for example, thus correctly interprets the old law,

[10] Cf. Suarez, *Opera Omnia*, Tom. XXI, De Eucharistia, Q. LXXX, Art. XI, # 3; Tom. XXII, De Poenitentia, Disp. XXXVI, Sect. VII, # 2; Baruffaldi, *Ad Rituale Romanum Commentaria*, Tit. XXV, De Communione Paschali, ## 12, 13; Tit. XXXV, Quibus non licet dare Ecclesiasticam Sepulturam, # 51. Here, it may be noted in passing, Baruffaldus contends that the penalty inflicted or threatened by the Lateran Council was not an excommunication, "ut perperam multi opinantur".

though he is at fault in saying that this old law is still in force: "quae tamen poenae non sunt latae, sed *ferendae* sententiae, seu non incurruntur nisi post judicium ab episcopo latum." [11] The style of "arceatur" and "careat" in the Lateran decree is the indication of this point. Hence, even under the old law, the proper procedure was to report to the Ordinary a delinquent who, *after repeated admonitions*, failed to comply with the law of the Church. "Ut igitur hoc salutare Concilii decretum inviolabiliter servetur, descripta Parochus habeat nomina suorum Parochianorum; et qui dicto tempore non communicaverint, et post Octavam Paschae eos qui propriae salutis immemores saepius admoniti non obtemperaverint, Ordinario suo denuntiet." [12]

It is worth while to record here O'Kane's comment on this rubric. Speaking, of course, of the rubric of the old law, he says: "A public exhortation, in general terms, just before the close of the Paschal time, might have the desired effect. If this fails, he should have recourse to private remonstrance. And it is only after such remonstrance has been two or three times repeated without effect, that the rubric requires him to denounce the parties to the Ordinary. . . . But the parish priest cannot go further than this. The penalties mentioned in the decree are only 'ferendae sententiae', and the parish priest cannot inflict them of his own authority. They can be inflicted only by the authority of the Ordinary. Bouvier seems to say that even the denunciation to the Ordinary here mentioned, is no longer in use. It is plainly a matter for the consideration of the bishop, whether it be expedient to insist on it in his diocese or not." [13]

As for the penalty of deprivation of Catholic burial,[14] it too was to be inflicted, in the old law, only after a declaratory sentence had been handed down by the Ordinary, and when, in addition, no sign of contrition was given by the delinquent before death. Thus Baruffaldus: "Admonendi tamen sunt Parochi . . . quod qui praeceptum Paschale non implevit, si decedat antequam per edictum declaretur incursus poenam

[11] Op. et loc. cit.
[12] Rituale Romanum (ante 1925), Tit. IV, cap. 3, # 2.
[13] *The Rubrics of the Roman Ritual,* chap. XIII, # 749 (1872 ed.).
[14] Rituale Romanum (ante 1925), Tit. VI, cap. 2, # 6.

interdicti, sepeliendus est in loco Sacro, quia non subjacet poenae donec declaretur, juxta respons. *Sac. Cong. Episc. Vic. Generali Cajetano 14 Junii 1595*, nisi intermissio sit notoria, vel adsit statutum Synodale in contrarium. *S. C. Episc. in Barens. 15 Decembris 1596.*" [15]

What, then, is the present discipline with regard to those who miss their Easter duty? To repeat, there is no excommunication (nor interdict) either *latae* or *ferendae sententiae* in the common law of the Church that touches them directly.

The question that most frequently presents itself to the pastor for decision is whether or not one who has died with his soul stained with the sin of having failed to make his Easter duty is entitled to ecclesiastical burial. When, then, this question arises it must be remembered, from what has been said above in interpreting the old law, that *a fortiori* under the new law such a sinner is not *ipso facto* barred from the privilege or right of Christian burial because he died without having made his peace with God after having missed his Easter duty. He will be barred, if at all, as an unrepentant, public sinner,[16] i. e.: (1) only when he dies without any sign of contrition, (and even a slight sign, such as, e. g. calling for a priest, may be sufficient to turn the balance of mercy in his favor); (2) when his sin is public and notorious; and (3) usually, therefore, when the sin has been persisted in for years, if the only public sin he has committed is that of having missed his Easter duty.

This, indeed, was the practice followed under the old law. Lehmkuhl may be cited to this effect: "Non deneganda est sepultura ecclesiastica iis fidelibus, qui, quantumvis peccatores fuerint, ante mortem sinceram poenitentiam egerunt. Quare non excluduntur a christiana sepultura . . . ii, qui diu sine sacramentorum participatione vitam egerunt, si modo ante mortem sacramentorum recipiendorum desiderium manifestaverunt seu sacerdotem advocarunt." [17]

[15] Op. cit. Tit. XXXV, # 54.

[16] Cf. Can. 1240 which bars even notorious apostates, excommunicates, suicides etc., only on the non-fulfillment of the clause "nisi ante mortem *aliqua* dederint poenitentiae *signa*". The only section of this canon under which the misser of Easter duty can be included (and it is modified by the "nisi" clause), is # 6 of the 1st paragraph, "Alii peccatores publici et manifesti."

[17] *Theologia Moralis*, Vol. II, # 1169, Sepulturae ecclesiasticae denegatio.

Coming to the new law, in explaining the "alii peccatores publici et manifesti" of Can. 1240, No. 1, # 6, (who are to be denied Christian burial), Vermeesch in his Commentary includes in the list to which the words would apply those who live in public concubinage, those who, as robbers, e. g. die in the very execution of a notorious crime, and finally those "qui per longum tempus annuam confessionem et communionem paschalem *contempserunt*".[18] Augustine speaks to the same effect. "Other public and manifest sinners . . . those who have *habitually violated the precepts of annual confession and communion. . . . Signs of repentance* would be kissing the crucifix, acts of devotion, oral prayers, etc. But these signs, especially in case of public sinners, must be known and divulged to the bystanders and the faithful. If this has been done, ecclesiastical burial may be given; but if possible, pomp and solemn exequies should be omitted."[19]

The attitude of the Church on this point of Christian burial may best be presented in the clear words of Canon 1239: "Omnes baptizati sepultura ecclesiastica *donandi sunt*, nisi eadem a iure *expresse* priventur." The Church is a tender mother and she does not wish to use extreme measures except when there is no other practical way out.

Other points that may come up for decision with regard to the sinner who fails to make his Easter duty are the questions of the Catholic marriage of such a person and his eligibility to act as sponsor or godparent at Baptism and Confirmation. If the sinner is a public one in the canonical sense, his marriage is governed by the provisions of Canon 1066. With regard to his eligibility to act as godparent, it should be determined if his sin is so public and so long-continued that he has become a public sinner and "infamis infamia facti". In this case, collating canons 766, 796, 2256, 2293 and 2294, he is not eligible to act as godparent at either Baptism or Confirmation, providing the Ordinary has specifically declared him *infamis infamia facti*. "Infamia facti contrahitur, quando quis, ob patratum delictum vel ob pravos mores, bonam existimationem apud fideles probos et graves amisit, de quo iudicium spectat ad Ordinarium."[20]

[18] Vol. II, # 549.
[19] *Commentary on Canon Law*, Vol. 6, p. 156.
[20] Can. 2293, # 3.

To sum up. It may be stated that the ordinary person who sins by failing to make his Easter duty, in whose case there are no other complications, and whose sin is not public and manifest and continued over many years, is not excommunicated, is eligible to receive the Sacrament of Matrimony without recourse to the Ordinary, and to act as godparent at Baptism or Confirmation, and, finally, is entitled to receive Christian burial *even if he die unrepentant.* The reason is, surely, the tender mercy of God acting through Holy Mother Church, who hopes, even against hope, that in this way he who is lost may more easily be found, while at the same time the charity of friends and relatives may not be needlessly outraged by unnecessary and useless severity, where no scandal may be taken.

PUTATIVE MARRIAGE AND LEGITIMATE OFFSPRING.

Qu. Titius has lived in places where not even the usual mite of Catholic instruction could be given to him. He is therefore very ignorant in matters of Faith, although a Catholic and he means all things well. He married a non-Catholic before a justice of the peace not even suspecting that he did anything wrong when he married this person. He is still ignorant of that. He has a grown son who desires to become a priest. The pastor of Titius claims that Titius' marriage is a "putative" marriage, for he knows nothing of the fact that his marriage is null. The son of Titius is therefore not illegitimate, being the child of a "putative marriage." So this pastor thinks.

The following are the chief principles involved.

1. Children of a putative marriage are legitimate children by ecclesiastical law. If the son of Titius be the child of such a putative marriage, he needs no dispensation from the Holy See, for he is *de facto* legitimate. He will need a dispensation, however, from the impediment, being the child of a non-Catholic mother.

2. The definition of a "putative" marriage is given in Canon 1015. If a marriage be celebrated and one party to the contract is ignorant of its nullity, the marriage is said to be "putative" in law.

3. "Celebration" of a marriage the Church defines to be, when the Tridentine form was observed, that is—before a priest and the necessary witnesses. If, either because of the presence of a diriment impediment or want of consent in one party, the couple nevertheless presents itself before a priest and witnesses, the marriage is "putative" as long as the defect, i. e., its nullity, is not known to the two parties. As soon as it becomes known to both parties to the mar-

riage, it is no longer "putative" but is an "apparent marriage." Children from an apparent marriage are illegitimate. Not so the children of a putative marriage, where the defect is either not known at all, or known only to one of the parties.

4. Where the Tridentine form is not duly observed, the marriage is null and void. Such a marriage is "clandestine." If the priest officiating has no delegation to do so, the form is lacking, the marriage is "clandestine" and null and void.

The case.

The son of Titius is an illegitimate child, for he is the offspring of a clandestine marriage. The fact that his father thinks himself to be married correctly, does not change the definition of a "putative" or a "clandestine" marriage. These definitions can only be changed by the Holy See, never by a private person. The ignorance of people never changes a definition of anything in law, neither civil nor ecclesiastical.

The pastor in the case is therefore wrong in thinking that the marriage of Titius is a "putative" marriage. It is putative in the mind of Titius, but not in the mind of the Holy See. In matters of this kind it is not what private individuals think, but what the Holy See thinks.

The pastor also erred in his interpretation of the word "celebratum" to be found in canon 1015. A couple going before a squire etc. to be married, if one be a Catholic, does not "celebrate" marriage. The Church knows of no celebration of marriage before a justice of the peace, etc.

A putative marriage, therefore, can only result when the FORM (duly delegated priest and witnesses) was observed. Any diriment error made in such a case, makes the marriage "putative" as long as the error is not known to both parties. If the priest thought he had the necessary delegation but erred, the marriage is not "putative" but remains "clandestine", and the children are illegitimate. Only the children of properly married people, and they of a strictly so-called "putative" marriage, are legitimate children of ecclesiastical law.

Resp. The above case is not so easy of solution, either in theory or in practice, as the correspondent supposes; neither are all his arguments convincing nor is his final answer certainly correct.

It is a mooted question whether a marriage, not contracted according to the canonical form laid down in canon 1094, cannot be considered "putative". While some authors after the

Code insist that the words of canon 1015, § 4 *matrimonium invalidum . . . , si . . . celebratum fuerit* strictly presuppose a marriage contracted in the canonical form,[1] others deny that requirement and insist that a marriage contracted in any form in good faith is properly reckoned as a " putative " marriage.[2]

What the correspondent states above, under 3), is not at all certain. The authors cited in the previous note will not admit that the canonical[3] form must have been observed before a marriage of a Catholic can be considered " putative ".

It is not so certain that it was the pastor but rather that it was his critic who erred both as to the meaning of the word *celebratum* in canon 1015; also as to the illegitimacy of the man in question. For in view of the strong arguments advanced by some of these authors as well as of their extrinsic authority it is doubtful whether the fact that a marriage is not celebrated *in facie Ecclesiae* is of itself sufficient to exclude the favor of the law from this union as a " putative " marriage; the result for the offspring of such a probably " putative " marriage is that it is probably legitimate and in view of canon 15 this *dubium iuris* must practically be settled in favor of the legitimacy of the offspring.

A much more difficult question is that of fact. It is almost incredible that this Catholic knew so very little of the Catholic faith and practice, as to be ignorant of the necessity of a Catholic to marry before a priest, if he would marry validly. Still such utter ignorance is possible and in the extremely rare case it may become the starting point to prove a *matrimonium putativum* and the legitimacy of a son born of it, with the result that he would not need a papal dispensation to be raised to Orders.

[1] F. M. Cappello, *De Sacramentis*, (Turin: Marietti, 1923), III, n. 48, 2°; G. Payen, *De Matrimonio*, (Zi-ka-wei: In Typographia T'Ou-sè-wè, 1929), I, n. 135 and casus 19, n. 174, where the author explains the diversity of opinions; and though he is averse to considering such a marriage " putative ", he nevertheless considers the illegitimacy of a son born of such a union only doubtful.

[2] F. Triebs, *Praktisches Handbuch des geltenden kanonischen Eherechts*, (Breslau: Schlesische Volkszeitung, 1925), 64-65; Wernz-Vidal, *Ius Canonicum*, vol. V: *Ius Matrimoniale*, (Rome: Universitas Gregoriana, 1925), p. 19, note 14 (contra Wernz, *Ius Decretalium*, [2. ed., Prati: Libreria Giachetti, 1911], IV, n. 29, I, p. 25); A. Knecht, *Handbuch des Katholischen Eherechts*, (Freiburg i. B.: Herder & Co., 1928), p. 72.

[3] To speak of the " Tridentine form " at this late date after the decree " *Ne temere* " of 2 August, 1907, and after the Code is rather inexact.

A PASTOR'S REFUSAL OF BAPTISM.

Qu. A Catholic woman, who is not an apostate but who is living in a civil marriage, asks her pastor to baptize her baby. Her non-Catholic husband also wants the child baptized in the Catholic Church. Furthermore, the woman promises to do all she can to bring her children up Catholics. Her pastor refuses because she is not rearing her other children Catholic. She herself has not been going to church. She then calls upon a neighboring pastor who knows of the refusal of the woman's pastor. Is the neighboring priest allowed to baptize the child? If he does, must he give the fee to the pastor who refuses to baptize the child? *Volenti non fit injuria.* The pastor was *volens* in refusing to fulfil the obligation.

Resp. Ordinarily, a child born of a Catholic living in a marriage which in the eyes of the Church is not valid, may at the Catholic parent's request be baptized. Despite the parent's sinful life, it may nevertheless be his or her firm purpose to bring up the child in the Catholic faith. The mere fact of the parent's living in such a sinful union will not alone justify the refusal to baptize his or her child, especially when sufficient assurance of the children's Catholic education is given.[1]

There are exceptions, however. Where there is evident proof that the Catholic education will be neglected, refusal to baptize the child of a Catholic in such a condition is justified. For such exceptional cases Benedict XIV in his letter to the Ordinaries of Serbia would not lay down a hard and fast rule, but urged them to act according to the guidance of the Holy Ghost and their prudence.[2]

In the case presented by our inquirer, was the woman's pastor justified in refusing to baptize her child? He seems to have acted correctly. It is true that she is strictly speaking not an apostate: she has not joined a non-Catholic sect. She

[1] S. C. S. Off., 18 November, 1745, ad 1—*Collectanea S.C.P.F.*, n. 353.

[2] "De iis [filiis] vero, qui validam, ac vivacem corporis constitutionem praeseferunt, et nullo superstitioso fine, sed unico salutis obtinendae voto, ad baptismum a supradictis Matribus offeruntur; quoniam impossibile est singulas rerum circumstantias expendere, quae suadere possunt, vel eos in Evangelicae legis, et fidei cultu perseveraturos, vel Christiana educatione ab huiusmodi Matribus fraudatos, Mahumetani Patris impietatem sequuturos esse; . . . ; nihil expresse iubendum consemus; Ecclesiaeque Ministros dumtaxat hortamur, ut invocato cum gemitibus lumine Spiritus Sancti, iuxta illius ductum, et prudentiae suae dictamina se gerant." — Benedict XIV, encycl. letter, "*Inter omnigenas*", 2 Feb., 1744, § 8—*Fontes*, n. 339. Cf. Noldin, *Summa Theologiae Moralis*, (11. ed., Innsbruck: Fel. Rauch, 1914), III, n. 68 *b*.

has not even denied her Catholic faith. She is merely wanting in the fulfilment of her various duties. Canons 750 and 751 speak only of denying baptism to the children of infidels, heretics, schismatics and apostates. Nevertheless, what these canons mean to preclude is the conferring of baptism upon children when there is no hope of their being reared as Catholics. While usually that danger may be considered absent in the case where at least one of the child's parents is a Catholic, even though more or less negligent, nevertheless in some of these cases that hope is certainly wanting and then there is reason for refusing to baptize the child even if the Catholic parent request it.

That is the exact position with which the pastor in our case is confronted. The woman might promise that the child to be baptized will be brought up a Catholic; but her neglect to educate as Catholics her other children (who, we must presume, had been baptized on the strength of a similar promise) belies her words. Until she gives a better assurance than a mere promise which she has repeatedly made but which she is not keeping, her proper pastor is justified in refusing to baptize her youngest child. Of course it goes without saying that this refusal must not be given in a brusque and repelling manner, but in a firmness tempered with the Master's patience and condescension.

It follows then that the neighboring pastor is not justified in baptizing the child of the woman in question and is not entitled to the fee, which is owing to her proper pastor. The principle *volenti non fit injuria* can have no application here. By his lawful refusal to baptize the child the proper pastor does not abdicate his rights.

We have given the general rule, but it allows of exceptions. Who will judge them? If the neighboring pastor really is convinced that the proper pastor was too rigorous, it would be better for him to refer the matter to the Ordinary, who can call the proper pastor to account. The Ordinary will have opportunity to hear the latter's side of the question and will then be in a better position to decide the case on its full merits.

Finally, is it a mark of pastoral prudence for a neighboring pastor to grant ministrations which the woman's proper pastor refused for reasons which on the face of it are valid? Her

proper pastor may be using this opportunity to bring her to a sense of her duty, not only toward her children but also in the matter of her own sinful union. Moreover, is the neighboring pastor a better judge of her present sincerity in promising to bring up her children in the Catholic religion than her proper pastor? It is easy enough to be taken in by such Catholics, who perhaps cannot properly be styled 'apostates', but who are not merely negligent in their duties but are living in manifest sin; whereas the zeal of an earnest pastor is disparaged, if not in words, certainly in deed, oftentimes to his no small discomfiture. In cases of this kind there is lacking the *esprit de corps* which ought to prompt all pastors to coöperate with one another for the promotion of religious discipline and observance in every parish.

RECEPTION OF CONVERTS INTO THE CHURCH.

Qu. I. In the Moral Theology by Sabetti-Barrett, N. 666, Quaer. 7°, I find the following, concerning the conversion of heretics, as taken from the Instructio Congr. S. Officii:

1. "Si Baptismus absolute conferatur, nulla sequitur abjuratio, nec absolutio eo quod omnia abluit sacramentum regenerationis.

2. "Si Baptismus sit sub conditione iterandus, hoc ordine procedendum erit: 1° abjuratio, seu fidei professio; 2° Baptismus conditionalis; 3° confessio sacramentalis cum absolutione conditionata.

3. "Quando denique validum judicatum fuerit Baptisma, sola recipitur abjuratio seu fidei professio, quam absolutio a censuris sequitur."

Now, unless I am much mistaken, I know that many priests, especially those who have faculties to absolve from cases *speciali modo* reserved to the Pope, after properly instructing those heretics, would proceed to administer baptism *sub conditione* and to hear their confessions, absolving them from censures and sins with the general common formula of the Sacrament of Penance, without even thinking of the necessity of requiring the formal *abjuratio seu professio fidei.* I have noticed this, particularly in cases of young ladies born of Protestant or schismatic parents who were converted while attending a Catholic college, or a Catholic school of nursing. Of course the priests would do the same in cases of other heretics who are not very prominent; much more if they are occult or if they did not give their names to any sect, but only denied externally and formally one or two articles of Faith.

In cases of Protestant leaders or *dogmatizantes*, perhaps they would refer them to the bishop before they would proceed to give absolution; and even then, I do not know whether they would think they were obliged to do so, or at least to require a formal adjuration, under the pain of mortal sin.

The *Codex Iuris Canonici* only in one place makes mention of *abjuratio facienda*, namely when the case has been brought to the *external forum* (Can. 2314, § 2). May we conclude from this that in other cases such strict obligation as mentioned in Sabetti-Barrett does not exist any longer? In which case, would a priest be obliged to refer the case to the Ordinary, even when he can absolve from censures reserved *speciali modo* to the Pope?

II. In one of these cases in which a schismatic was baptized *sub conditione*, the Vicar General gave permission to use the *formula pro infantibus*, simply because the priest who instructed the heretic was rather weak and sickly. Although he could easily ask another priest to administer the sacrament, the heretic would naturally prefer to be baptized by the one who instructed him, but would not be so much opposed to being baptized by another. Do you think that there was in this case *causa gravis et rationabilis* as required by the Codex Can. 755, § 2? In Can. 753, § 2, *gravis causa* is required for baptizing adults in the afternoon or in the evening, when they cannot hear Mass or receive Holy Communion immediately after baptism. Is it to be observed also, in cases of baptism *sub conditione*? The fact that *baptizandi* are ashamed would be sufficient reason to baptize them privately in the evening?

Resp. The declaration of the Holy Office to which our inquirer refers, seems to call for a distinction in the reception of converts — between those, namely, whose baptism is doubtful and those whose baptism is certainly valid. Whereas N. 3 requires the abjuration of heresy or the profession of faith *and* the absolution from censure for those who had been validly baptized, N. 2 speaks only of the abjuration of heresy or the profession of faith by converts whose previous baptism is doubtful, without any mention of absolution from censure. Why the distinction? The doubt as to whether a convert had been validly baptized makes it uncertain whether or not he incurred the excommunication for heresy, since it is also doubtful whether or not he was subject to the Church: now since a doubtful censure is considered not to have been incurred,[1] he is practically not in need of absolution from the censure. Not

[1] Cf. canon 2246, § 2.

so the convert who had previously been certainly baptized validly: in virtue of his certainly valid baptism he was certainly subject to the Church and therefore liable to the censure for heresy.

It may be objected that most non-Catholics are in good faith—as so many Catholic authorities suppose—and that this is all the more to be presumed of those who actually submit to the Church; that therefore they may be presumed not to have sinned grievously by their schism or heresy, and hence must be presumed not to have incurred the censure of excommunication inflicted upon heretics and schismatics. Without discussing the merits of this presumption (something can be said against it), it is entirely a private presumption which has no legal value. Opposed to it is a legal presumption. The fact of their heresy is notorious and their guilt is presumed until it is *proved* that they did not act in bad faith.[2]

There one sees the reason why the Holy Office prescribed that converts who had certainly been baptized validly before their conversion must be absolved from the excommunication and that not in the internal but in the external forum, as does also canon 2314, § 2.

Whether the convert's previous baptism is certainly valid or only doubtful, in either case he must make the abjuration of heresy or profession of faith in the external forum, since it is one of the steps by which the convert severs his connexion with the non-Catholic sect and is incorporated into the body of the faithful.

It must therefore be evident that those priests who are content with a simple abjuration from heresy made in the confessional and with absolving those validly baptized from the censure in confession, are certainly without warrant in ignoring the practice of the Church and the procedure prescribed by her. Another *ex post factum* difficulty is that the convert is not able to prove his reception into the Church.[3]

[2] Canon 2200, § 2 ordains: "Posita externa legis violatione, dolus in foro externo praesumitur, donec contrarium probetur." Cf. Canon 2232, § 1: "Poena latae sententiae, sive medicinalis sive vindicativa, delinquentem . . . ipso facto in utroque foro tenet; ante sententiam tamen declaratoriam . . . in foro externo ab eo eiusdem poena observantiam nemo exigere potest, *nisi delictum sit notorium*, . . ." Cf. Charles Augustine, *A Commentary on the New Code of Canon Law*, (St. Louis: B. Herder Book Co., 1922), VIII, 280-281.

[3] This is not so unimportant as some may suppose. Take a marriage case

Canon 2314, § 2 does not offer any reason to suppose that the abjuration of heresy to be made by converts need not be made in the external forum. It grants Ordinaries the fullest faculty to absolve either personally or through another from the excommunication, which is inflicted in § 1 and which is reserved *speciali modo* by the Holy See, and provided it is brought into the external forum. Far from relaxing the former regulations of receiving converts who had been baptized and whose baptism in a non-Catholic sect is certain, canon 2314, § 2 rather provides a very ample faculty for bishops to absolve them from the censure where they receive them; and this paragraph seems rather to be intended in a special manner for receiving and absolving converts. Therefore the canonists who advert to this phase of the question insist on a reception of certainly or doubtfully baptized converts either after the manner outlined in canon 2314, § 2,[4] or that laid down by the Holy Office in its rescript of 20 July, 1859, to the Bishop of Philadelphia.[5]

From all this it appears quite evident that the reception of converts who had previously been baptized (either validly or doubtfully) must be received into the Church by making an abjuration of their heresy by a profession of faith and those validly baptized by being absolved from the excommunication

in which the question of whether or not the one party was a Catholic, plays a decisive part. Lack of proof of his having been received into the Church may compel the judges to decide differently, if that fact could be proved. But how can the convert who was "received" into the Church only in the confessional, prove it?

[4] Chelodi says: "Hic modus procedendi praesertim cum conversis ab haeresi et schismate, in quibus forte bona fide fuerunt, magno usui est."—*Ius Poenale*, (Trent: Libr. Edit. Tridentum, 1920), n. 58; A. H. Ayrinhac asserts: "Converts from heretical or schismatic sects are, however, always absolved in foro externo."—*Penal Legislation*, (New York: Benziger Brothers, 1920), p. 196; A. de Meester, *Juris Canonici et Juris Canonico-Civilis Compendium* (New ed., Bruges: Desclee de Brouwer et Sii, 1928), vol. III, part II, p. 237; J. B. Haring, *Grundzüge des katholischen Kirchenrechts*, (Graz: Ulrich Moser, 1924), 381; D. M. Prümmer, *Manuale Iuris Ecclesiastici*, (2. ed., Freiburg i. B.: Herder & Co., 1920), p. 639.

[5] *Concilii Plenarii Baltimorensis II . . . Acta et Decreta*, (Baltimore: John Murphy, 1868), pp. 291-293. Cf. Charles Augustine, *op. cit.*, VIII, 282-283; F. M. Cappello, *De Censuris*, (2. ed., Turin: Marietti, 1925), n. 215, 7°, 8°; Vermeersch-Creusen, *Epitome Iuris Canonici*, (2. ed., Malines: H. Dessain, 1925), III, 264; N. Farrugia, *Commentarium in Censuras Latae Sententiae C.I.C.*, (2. ed., Malta: Fortunati Mizzi, 1921), n. 166; P. Cerato (*Censurae Vigentes ipso facto a C.I.C. Excerptae*, [2. ed., Padua: Typis Seminarii, 1921], p. 144) expressly refers to the above instruction, although just previously he had asserted that before conversion non-Catholics would hardly be guilty of the *crime* of heresy or schism and therefore would not incur the censure.

in the *external form*. And it is certainly not justifiable that the priests referred to provide for all this only in confession.

Here another question presents itself: May the form set forth in the rescript of the Holy Office, 20 July, 1859, be still used in the United States or must the method laid down in canon 2314, § 2 be followed? [6]

If by the rescript the Holy Office granted an indult or a privilege, in virtue of canon 4 it continues in force. If it was but an interpretation of the then prevailing law, it must give way to the method established in canon 2314, § 2. The wording of the rescript of the Holy Office, 20 July, 1859,[7] shows clearly that the Holy Office did not grant an indult or privilege, but merely interpreted the law. It begins "Proposito dubio". The Bishop of Philadelphia did not seek any special concession, but merely presented a difficulty—*a dubium*. This doubt was settled by a mere interpretation—an instruction ("Emi D.D. decreverunt dandam esse instructionem, prout sequitur"). Since this was merely an application of the general law, it is replaced by the law of the Code. But — it may be objected—this method of reconciling converts was prescribed by the Second Plenary Council of Baltimore, n. 240. One may call it a particular law for this country. But it is a particular law that is *opposed* to the law of canon 2314, § 2, and therefore in accordance with canon 6, n. 1 it is abolished. These reasons would seem to warrant the conclusion that, unless an indult similar to the instruction of 1859 is obtained from the Holy See, converts in this country will have to be admitted into the Church after the manner, not of the instruction of 1859, but of canon 2314, § 2. Henceforth, then, the abjuration of heresy and the profession of faith would have to be made in the presence of the bishop (not the vicar general, unless by special mandate) or his delegate, and of two witnesses besides.

II. For each of the cases enumerated in the second question the reasons for allowing the exceptions seem to be sufficient to warrant the Ordinary to grant the permissions. If they are granted, a priest may with good conscience make use of them.

[6] The practical difference lies in this, that the instruction of 1859 required that the abjuration of heresy and the profession of faith be made only before the priest, whereas canon 2314, § 2 demands the presence of the local Ordinary (or his delegate) and two witnesses.

[7] *Concilii Plenarii Baltimorensis II . . . Acta et Decreta*, (Baltimore: John Murphy, 1868), pp. 291-293.

NATIONAL PARISHES: AFFILIATION AND SEPARATION.

Qu. 1. The question has arisen whether converts who have received all the instructions and have been admitted into the Catholic Church by the pastor of a National Church, are *ipso facto* members of that parish, or must they seek membership in an English-speaking parish?

2. Is Baptism by the pastor who receives the converts into the Church a sufficient reason to claim the convert as one of his parishioners?

3. Is a member of a National Parish who has received the privileges and the service of that parish for practically a life time, entitled to join an English-speaking parish without the permission of the bishop or pastor, especially if the head of the family, namely the husband, continues his relations and supports his parish?

Resp. 1. As must be deduced from the Code, the Church desires that all adults, converts included, be baptized by the local Ordinary. Canon 744 ordains that the baptism of adults should, wherever possible, he referred to the local Ordinary, so that, if he so desires, he himself or his delegate may confer the sacrament. This is not customary in America and we are not aware that such a rule is observed in any of our dioceses.

It would seem that in these circumstances the rules for the Baptism of infants would have to be adhered to. Then the mere fact of having instructed the convert is in itself not sufficient reason to justify a pastor in baptizing one who does not come within the sphere of the pastor's parish. Canon 738 § 2 explicitly states that a *peregrinus* is to be baptized solemnly by his proper pastor in his own parish, if it can be done easily and without delay.

How must this be applied in the case of the pastor of a national parish? He might argue, for instance, that his convert, though not of his nationality, lives within the limits of the national parish and thus becomes his subject, and he his proper pastor. But this reasoning is faulty. At another place in these Conferences[1] the opinion was maintained that our

[1] "National Pastors and Assistance at Marriage", ECCLESIASTICAL REVIEW, LXXX (1929), 88-94. The present Conference can take into consideration only those "national" parishes which are destined exclusively for persons belonging to one nationality. The pastor of a "mixed" parish, which is intended at once to be English-speaking and national, will have to be guided by the Ordinary's decree erecting the parish, as well as by the pertinent dio-

national parishes seem to be also territorial. As was clearly pointed out there, however, the territoriality of the national parish does not imply that the pastor of a national parish is authorized to exercise his pastoral rights over all who live within its limits, irrespective of their nationality. His parochial jurisdiction and rights are restricted to those of the nationality of the parish residing within its boundaries, provided even they have not affiliated with the English-speaking parish. In the very character of the national parish its pastor is charged with the care only of those who are of the nationality for which the parish is established. His jurisdiction does not extend to people of other nationalities residing in the territory, nor even to members of the nationality who have joined the English-speaking parish.

The only author we have found taking up this question is Charles Augustine. He takes a different position and holds that, e.g., the pastor of a German congregation can "in justice" baptize a convert not of German nationality whom he has instructed.[2] The reason he assigns is "because the pastor of the English-speaking congregation cannot claim anyone as his subject before baptism." This argument is at variance with the very wording of canon 738 § 2, which ordains that a *peregrinus* who, by the very nature of the case, is not yet baptized is nevertheless to be solemnly baptized by "his proper pastor" ("a parocho proprio.") It is true before baptism one is not directly bound by the laws of the Church (canon 12). Nevertheless the Church directly obliges her ministers and, in the case of children born of Catholic parents, the latter; and indirectly the person to be baptized.[3] In like manner it will be necessary to consider a catechumen conditionally subject to the pastor of the place where he resides. In conformity with canon 738 § 2 he ought to be baptized by that pastor.[4]

cesan statutes. But whatever its character, whether strictly "national" or "mixed", it cannot be changed after the Code, except by leave of the Holy See in accordance with canon 216, § 4.

[2] *A Commentary on the New Code of Canon Law*, (St. Louis: B. Herder Book Co., 1920), IV, 41; *The Pastor according to the New Code of Canon Law*, (St. Louis: B. Herder Book Co., 1924), pp. 57-58.

[3] Cf. the distinction of rite to be observed in baptism (canon 756).

[4] H. A. Ayrinhac, *Legislation on the Sacraments*, (New York: Longmans, Green and Co., 1928), p. 18; L. Fanfani, *De Iure Parochorum*, (Turin: P. Marietti, 1924), pp. 209-210.

It may be asked, however, may not in the case under discussion the pastor of the national parish also be considered the *parochus proprius* of the convert who is not of that nationality, but lives within the limits of the national parish? Charles Augustine seems to conclude as much. A few lines above the words just quoted he treats of the following somewhat different case. An Italian family has just moved into a place which is within the limits of the English-speaking as well as of the German parish. Before the Italian family had definitely affiliated with the English-speaking (or the local Italian) parish, Charles Augustine would not oblige the German pastor to refuse to baptize the Italian family's baby. Why?

"Because, by reason of the territory or parochial district, he may claim as much right as the English pastor, and as far as pastoral rights go, he is as much entitled to perform the ceremony as the English pastor."

This argument would assign to the pastor of a national parish with a definite territory the same jurisdiction as that of the pastor of the English-speaking parish.[5]

It is true that the pastor of the national parish has cumulative jurisdiction with the pastor of the English-speaking parish, but their jurisdiction is by no means coëxtensive. The latter has complete pastoral jurisdiction over the entire territory of his parish and all the people living within it, except those, e.g., belonging to a parish for their nationality; but the pastor of the national parish is limited in his parish jurisdiction not only to the territory of his parish, but also to members of that nationality within the designated territory. Therefore it would not be permissible for the German pastor to baptize the child of the Italian family. This right belongs either to the pastor of the Italian parish or to the pastor of the English-speaking parish. Charles Augustine would permit the German pastor to baptize that Italian infant only "before they [its parents] have decided which parish [the Italian or the English-speaking] to join." Even in this supposition his conclusion will run counter to the general law as well as our par-

[5] Before proceeding, it will be well to recall briefly that in the Conference quoted above, the distinction was made in particular as to the national pastor's being authorized to assist *validly* but not *licitly* at the marriage of Catholics not belonging to his parish. *Mutatis mutandis*, this same distinction must be made for other ministrations reserved to the proper pastor.

ticular law. At most the members of this recently settled family may be compared to *vagi*: in this supposition they obtain as their pastor either the Italian or the English-speaking pastor,[6] but not the German pastor, for the same reasons as above. Properly, however, such a family is not *vaga* in the sense of the Code, since it has definitely settled in the parish. It belongs to the Italian parish, unless it chooses to join the English-speaking parish.

From all this it follows that, even if the national pastor has instructed a convert of another nationality, he is not permitted by common law to baptize him. This is the right either of the local pastor of the parish of the same nationality as the convert's (if there is one in the place) or of the pastor of the English-speaking parish.

For a different reason it may be possible to permit a national pastor or any other than the proper pastor to baptize a convert whom he has instructed. There does seem to be an immemorial custom to that effect in this country. It sprang perhaps from the fact that in the early days of the Church in this country every priest seems to have exercised, as it were, parish jurisdiction wherever his apostolic journeys led him. Later, when quasi-parishes (missions as they were more frequently called) began to be organized, this custom of every priest baptizing all converts he had instructed, even if he was not their proper pastor or rector, seems to have been continued. Where in the judgment of the local Ordinary this custom cannot well be abolished, it may be tolerated (canon 5) and, until he does issue an ordinance to the contrary, pastors, it would seem, may on this plea of immemorial custom baptize converts they have instructed.

One may still object that this rule may hold where the convert has never previously been baptized. In that case he is to be solemnly baptized. But what, if he had been previously doubtfully baptized? Here one must not conclude that the pastor can confer private baptism and thus escape the precept of canon 738. Canon 759 § 2 does not permit private Baptism, but authorizes the local Ordinary to allow it. Would the local Ordinary grant permission to any but the proper pastor to

[6] Cf. can. 94, § 2.

baptize a convert? Here is a question for the Ordinary himself to decide.

2. The point raised in the first question coincides practically with that asked in the second. After the question as to the right of the pastor of a national parish to baptize a convert he has instructed has been cleared up in the previous number, the reply to the question raised in the second place is easily found. The baptism of a convert by a pastor other than his own proper pastor and not in accordance with canon 738 § 2, cannot determine the membership of the convert in the parish of the pastor who baptized him. He will have to affiliate with the English-speaking parish within whose limits he resides, unless he is an immigrant or a descendant of immigrants; in which case he may join the parish established for his nationality. But in no case may he join a parish for a nationality other than his own, for the national parish is established for the benefit of the faithful of the respective nationality and others can not become members of it. Even if the national pastor baptizes a convert of another nationality lawfully, either by reason of the custom above-mentioned or with the permission of the proper pastor or Ordinary, this fact does not confer upon him any jurisdiction over the convert, who may join the parish for his own nationality or must join the English-speaking parish.[7]

3. The adult members of a national parish—whether they are immigrants or descendants of immigrants—are free to give up their membership in their national parish and affiliate with the English-speaking parish as soon as they have learned the English language. No one has a right to interfere with their liberty in this matter. They do not need permission of the national pastor or the local Ordinary. This question has been very definitely and clearly decided by the Holy See itself, as publicly announced by the Apostolic Delegate. Since this letter seems to have escaped the notice of so many pastors, especially of national parishes, it seems well to reprint it *in extenso*.

[7] Cf. can. 98, § 1 regarding the rite in which one's baptism ordinarily enrolls him: though the same reason does not apply to the present case.

EX DELEGATIONE APOSTOLICA.

DE QUASI-PAROECIIS PRO POPULO DIVERSAE LINGUAE.

Washington, 12 Maii, 1897.

ILLME AC RME DOMINE: Cum in Statibus Foederatis plures in eodem territorio quasi-paroeciae pro populo diversae linguae erectae sint, quaedam ortae sunt quaestiones earum jura respicientes in personas quae aut ex parentibus ad has ecclesias pertinentibus natae sunt, aut quae ex exteris nationibus advenerunt, linguam tamen Anglicam callentes. Haec Apostolica Delegatio in re tam gravis momenti satius duxit superiori S. Cong. de Propaganda Fide judicio praefata dubia submittere eo vel magis quod connexa videbantur cum resolutionibus ab eodem S. Ordine die 11 Aprilis 1887 latis. Porro ad tramitem harum resolutionum Emnus ejusdem S. Cong. Praefectus literis sub die 26 Aprilis, anni currentis, Prot. No. 22972, nobis datis declaravit:

I. Filios ex parentibus non-americanis linguam ab Anglica diversam loquentibus, in America natos non teneri cum emancipati sint ad sese jungendos quasi-paroeciae ad quam pertinent parentes, sed jure fruit sese uniendi quasi-paroeciae in qua regionis lingua, seu Anglica, adhibetur.

II. Catholicos qui in America nati non sunt, qui tamen liguam Anglicam noscunt, jus habere membra fieri illius ecclesiae in qua Anglica lingua in usu est, nec obligari posse ad sese subjiciendos jurisdictioni Rectoris ecclesiae erectae pro populo linguam propriae nationis loquente.

Haec a me significanda erant A. Tuae dum, omni qua par est reverentia et existimatione permaneo, Amplitudinis Tuae

Addictissimus in Xto,

SEBASTIANUS, ARCHPUS. EPHES., *Del. Aplicus.*

From this letter the following conclusions flow:

(a) Immigrants as well as their descendants have a right to remain members of the special parish for their nationality (where one exists) and cannot be compelled to join the English-speaking parish.

(b) Both the immigrants themselves as well as their descendants after they are emancipated from the authority of their parents, are free to join the English-speaking parish, as soon as they have acquired sufficient knowledge of the English language. This condition is explicitly stated only regarding

[8] ECCLESIASTICAL REVIEW, XVII (1897), 87.

the immigrants themselves; but it is quite evident that the transfer of the descendants of immigrants is feasible only under that condition. However, the condition may not be stressed too severely in the case of either the immigrants or their descendants. A minimum knowledge of English suffices and they can scarcely be obliged to prove their conversance with English e. g., by an examination. Their desire to affiliate with the English-speaking parish will usually suffice to accept them.

To reply more directly to our correspondent's inquiry. Immigrants may at any time join the English-speaking parish. It makes no difference how long they have belonged to the national parish. Minor children (before their completed twenty-first year; cf. can. 88 §-1) are not permitted to choose between the national and the English-speaking parish, but must follow their parents in their parish affiliation, since they are not emancipated (cf. can. 89), except if they marry before majority. After they have reached their majority (that is, after they have completed their twenty-first year), they are free to join the English-speaking parish. On reaching their majority they are no longer dependent upon their parents in the use of their rights but enjoy full freedom (can. 89). It makes no difference that they live with their parents who retain their membership in the national parish. For with their majority they are emancipated from the authority of their parents and, even while making their home with them, they can freely join the English-speaking parish. The same holds for those of their children who are married before reaching the age of twenty-one, since by marriage they are emancipated from the authority of their parents.

In transferring from the national parish to the English-speaking parish both the immigrants themselves and their emancipated children are free and do not need permission from the local Ordinary and still less from the national pastor. Neither the one nor the other may justly interfere with them in making the change.

INCENSING AT FORTY HOURS' DEVOTION.

Qu. At Mass when the Blessed Sacrament is exposed, the rubrics prescribe that the oblation is to be incensed first, then the Blessed Sacrament. Is that not giving prior honor to the oblation rather than to the Blessed Sacrament? Kindly give a reason for the rubric to incense the oblation first.

Resp. At the Offertory of a solemn Mass celebrated in the presence of the Blessed Sacrament exposed, the celebrant must incense the altar-bread and the chalice (not yet consecrated) before he incenses the Blessed Sacrament, because the main ceremony is the celebration of Mass, and the incensing of the altar-bread and chalice is one of the functions of the solemn Mass. The exposition of the Blessed Sacrament, while the Holy Sacrifice is offered, is a fact of secondary importance. The Mass itself should hold the first place in the mind of the faithful who assist at it.

BENEDICTUS AT MISSA CANTATA.

Qu. Is there any reason why the choir should not sing the Benedictus immediately upon concluding the Sanctus? The celebrant does not separate them.

Resp. The reason why at a "Missa cantata" or "solemnis", the choir must not sing the Benedictus immediately upon concluding the Sanctus, is a formal decree of the S. Congregation of Rites: No. 4243, ad 6^{um}, enjoining obedience to the rubrics of the "Ceremoniale Episcoporum", (lib. II, cap. VIII, no. 70, 71), viz.: "Benedictus in Missa solemni *cani nequit ante elevationem*, sed canendum est peracta elevatione."

See also the "proemium" of the Vatican Edition of the "Graduale", VII, (footnote).

LITANY OF FORTY HOURS' DEVOTION.

Qu. At a recent close of the Forty Hours' Adoration in a neighboring church, many (38) omissions were made in the chanting of the Litany, and among them were the names of the Apostles and Evangelists, except Sts. Peter, Paul, Andrew and John.

The authority for the omissions is *The St. Cecilia Hymnal* (Pustet), "Official Hymnal for the churches, and supplementary

text-book for the Grade and High schools of the Archdiocese of . . . " The direction given there (page 244) is: " For the Forty Hours' Adoration, and on Holy Saturday the verses marked with an asterisk are omitted." The asterisk is prefixed, not only to the names of the Apostles and Evangelists with exceptions noted above, but also to other invocations. This hymnal, though printed in 1929, has the " Nihil obstat " and " Imprimatur " of January 1927.

Last spring I obtained your *Manual of the Forty Hours' Adoration*—New and Revised Edition, 1928, but find no reference to such omissions. I also fail to find in the *Rituale Romanum*, 1925, any clue whereby one might be guided.

Is there any decree published in recent years which calls for these omissions? The two score priests who attended these services are interested in and anxiously await your reply.

Resp. The Roman Missal prescribes for the morning service of Holy Saturday a shortened form of the Litany of the Saints. Many of the usual invocations are then omitted. But this function of Holy Saturday is the only case in which it is lawful to use this abridgment of the " Litaniae Sanctorum ".

The " Instructio Clementina " and the Roman Ritual (Appendix de SS. Eucharistia) impose the long Litany with special prayers for the Forty Hours' Adoration. Likewise, on 25 April and on Rogation days, the Litany of the Saints to be chanted at the procession, or to be said privately by all clerics in Sacred Orders, is the long one to be found in the Roman Breviary after the " Officium Defunctorum " and the " Psalmi Graduales ".

RECONSECRATION OF AN ALTAR-STONE.

Qu. I am in doubt whether or not in one of the parishes where I have been located the opertorium of the sepulchre of a portable altar-stone slipped out. If so, does it need to be reconsecrated?

I have been in two or three parishes where this probably happened in one of them, and I don't know which one. It was quite a few years ago, and it is only recently I realized the difficulty. What is best to be done in the circumstances?

Resp. According to Canon 1200, § 2, 2°, " both the immovable altar and the portable altar-stone lose their consecration if the relics are removed, or if the cover of the sepulchre is broken or removed, except in cases where either the bishop

or his delegate removes the cover in order to fasten it more securely or repair it, or to substitute another cover, or to inspect the relics."

An immovable altar or an altar-stone which has lost its consecration for the reason just given, must be consecrated again, either by the bishop or by a priest delegated by the bishop: ". . . formula brevior consecrationis altaris quod amisit consecrationem uti in casu de quo agit Codex Juris Canonici in Canone 1200, § 2, nn. 1 et 2."

This "formula brevior" is to be found in the Appendix of the new *Rituale Romanum* of 1925, article "De Consecratione Altarium Execratorum," 2nd section.

The quinquennial faculties of our Bishops (folium of the S. Cong. of Rites, No. 2) allow them to delegate a priest for this new consecration of a desecrated altar or altar-stone.

A priest who is not sure whether an altar or altar-stone has been desecrated or not, may settle his conscience according to the rules of a prudent probabilism. Therefore he may still say Mass on that altar or altar-stone if there are solid reasons for believing that it was not desecrated. Otherwise let the altar or altar-stone be consecrated again.

FORTY HOURS' DEVOTION ON 2 NOVEMBER AND THE ALL SOULS' DAY INDULGENCE.

The reply which appeared in the October issue of the REVIEW, pp. 420-421, misconstrues section III of the decree concerning the indulgences for the Forty Hours' Devotion, with a resultant misleading conclusion regarding the *toties quoties* plenary indulgence for All Souls' Day, when the Forty Hours' Devotion is held on the day preceding All Souls' Day.

The decree which the Holy Office published 22 January, 1914,[1] takes cognizance of the fact that in many places the Forty Hours' Exposition does not continue uninterruptedly day and night, so that the faithful assisting at the Devotion held in that manner could not gain the indulgences previously granted, and for participation in such Exposition no special indulgences could be gained,[2] unless a special indult had been obtained,

[1] *Acta Ap. Sedis*, VI (1914), 74-75.

[2] S. C. de Indulg., 13 September, 1672—*Decr. Auth. S. C. de Indulg.*, n. 7.

which in fact the II Plenary Council of Baltimore, n. 376, sought and obtained from the Congregation of the Propaganda, 24 January, 1868.[3] It is just to such particular indults with special indulgences for the Forty Hours' Devotion with interrupted Exposition that section III of that decree refers.

In section I the decree had renewed all the indulgences granted for the Forty Hours' Devotion in Roman churches by Pius IX, 26 November, 1876.[4]

In section II the Holy Office extended those same indulgences also to those churches in which in the judgment of the local Ordinary the uninterrupted Exposition in conformity with the instruction of Clement XI cannot be held.

In view of the extension of these indulgences in section II such special concessions as the II Plenary Council of Baltimore had obtained for the United States became manifestly superfluous. Therefore section III of the decree of the Holy Office abrogated all such special concessions as had been granted for some devotion similar to the strictly liturgical Forty Hours' Devotion according to the Clementine instruction. That and no more is the meaning of section III of the decree of the Holy Office.

In the circumstances described by the inquirer in the October issue, p. 420, what force then does section III of the decree of the Holy Office of 22 January, 1914, exert on the plenary indulgence which all the faithful can gain *toties quoties* from noon of the day before All Souls' Day until midnight following it? None whatsoever. The prescribed visits for the All Souls' Day indulgence can be made in a church where the Forty Hours' Devotion is being held. Even more. The one Communion received during the Forty Hours' Devotion (if made not earlier than the vigil of All Souls' Day) will suffice for both the indulgence on the occasion of the Forty Hours' Devotion and for the All Souls' Day indulgence. According to canon 933 one confession and one Communion will suffice

Cf. Beringer, *Die Ablässe*, (15. ed., Paderborn: Ferdinand Schöningh, 1921), I, n. 659.

[3] *Concilii Plenarii Baltimorensis II . . . Acta et Decreta*, (Baltimore, 1868), p. cxlix.

[4] And extended by Leo XIII, 8 December, 1897, to all churches of the whole world where the *uninterrupted* Forty Hours' Devotion is held. Cf. Beringer, *Die Ablässe*, I, n. 659.

for gaining different indulgences on the same day, when they constitute some of the conditions.[5] But it must be borne in mind that the other conditions for the several indulgences would have to be fulfilled separately. Therefore one and the same visit to the church would not suffice for gaining, e.g. both the indulgence on the occasion of the Forty Hours' Devotion and that for All Souls' Day; but for every indulgence for which a visit to a church is prescribed, a separate and distinct visit will have to be made. So too the special prayers that may be prescribed for each indulgence will have to be repeated for each time an indulgence is to be gained.[6]

[5] The same rule applies whether the indulgences are affixed to a certain day (S. C. de Indulg., 29 May, 1841, ad I—*Decr. Auth. S. C. de Indulg.*, n. 291), or the day is chosen by the faithful (29 February, 1864, ad I—*op. cit.*, n. 399). Cf. Beringer, *Die Ablässe*, I, n. 109. This holds good not only for the two indulgences under discussion, but for all indulgences (except the Jubilee indulgence) for which Communion is prescribed. Thus by this one Communion a person may fulfill this particular condition in order to gain the indulgence on the occasion of the Forty Hours' Devotion, for All Souls' Day, for the prayer: *En ego, o bone et dulcissime Jesu*, for the indulgence that can be gained once a week, or once a month, or once a year (because of membership in a confraternity, etc.), for the recitation of the Rosary or of the Divine Office before the Blessed Sacrament, etc., etc.

[6] Attention is called to the conference "All Souls' Day 'toties quoties' indulgence" in the October issue of the REVIEW, pp. 403-407.

Criticisms and Notes

THE CATHOLIC CATECHISM. Drawn up by His Eminence Peter Cardinal Gasparri. Only authorized English translation, by the Rev. Hugh Pope, O.P. Complete edition, pp. xxvi+482. Part I, for Little Children who are to be admitted to First Communion in accordance with the Decree Quam singulari of Pius X; pp. 16. Part II, for Children who have made their First Communion; pp. 61. Part III, for Adults who desire to have a fuller knowledge of Catholic doctrine; pp. xxii+169. P. J. Kenedy & Sons, New York. 1932.

It is significant in the history of Catechetics that some of the greatest minds in the Catholic Church have written elementary books of Christian doctrine. St. Peter Canisius (1558), St. Robert Bellarmine (1597) put aside for the moment profound treatises on sacred sciences to prepare a simple catechism for little children. Many archbishops and bishops have followed the example of these saintly scholars and theologians. One of the best known of these ecclesiastics in modern times, at least in English-speaking countries, was the Most Reverend Archbishop Butler of Cashel, Ireland. "Butler's Catechism" was widely circulated in America before and after the appearance of the Baltimore Catechism.

That so many learned men should deem the composition of these unpretentious books worthy of their best efforts, reveals a tender and ardent love of the lambs of Christ's flock. It indicates also a belief that the already existing catechisms were not wholly satisfactory and that a better one should be prepared.

No catechism seems to have been recognized as so superior that it escaped this criticism. Even so popular a book as Butler's Catechism was severely arraigned for certain shortcomings. In Ireland itself, where it enjoyed unusual favor, no less distinguished an ecclesiastic than Archbishop Walsh of Dublin said, forty years ago: "I am fully aware of the extent and depth of the feeling of veneration in which the Catechism known as 'Butler's' is held in the Irish Church. Within certain limits I fully share in that feeling. Yet, notwithstanding all this, I have to express my firm belief, that in the sphere of the religious instruction of our Catholic children, there are at present few more urgent needs than that of a catechism which, in view of all the circumstances of the time, could be regarded as really satisfactory."[1] The Archbishop appointed a committee to prepare a satisfactory catechism for diocesan use.

[1] *The Irish Ecclesiastical Record*, January, 1892.

The Fathers of the Third Plenary Council of Baltimore, in directing the preparation of a new catechism, believed, as did Archbishop Walsh in regard to Butler's Catechism, that there was need for a new elementary text book of Christian doctrine. But the Baltimore Catechism, for which the Third Plenary Council is made responsible, met the same fate as other catechisms. It has not commanded unqualified approval. Hence, the making of catechisms goes on. Very likely Rome was astonished at the number and variety of catechisms that came to the Holy City, after a request, many years ago, for copies of books of Christian doctrine used in the Catholic schools of America.

While many have tried their hands at this important undertaking, it is not every day that so notable a scholar, teacher, theologian, and statesman as His Eminence Cardinal Gasparri, in the closing years of an extraordinary career in the service of the Church, presents to the world an elementary book of Christian doctrine. Is not the inference warranted that this illustrious churchman may look upon this simple work with more affection and interest than on the authoritative treatises which have made students and teachers the world over his debtors? It is possible, also, that the Cardinal felt that his precious volume would answer the purpose of a catechism which both the Council of Trent and that of the Vatican desired should be written for the Universal Church?

The Catholic Catechism by Cardinal Gasparri is originally in Latin. The well known Biblical scholar, Father Hugh Pope, O.P., has made the authorized translation in English. It makes a generous volume of nearly five hundred pages.

There are three parts in the Catechism: Part I, for little children who are to be admitted to First Communion; Part II, for children who have made their First Communion; Part III, for adults who desire to have a fuller knowledge of Catholic doctrine. In addition there are eight appendices which for apologetic uses are invaluable. Each part is a unit and is printed separately for practical purposes.

Because there is no agreement regarding the form which an elementary book of Christian doctrine should have, or the arrangement of the subject matter, or the methods of teaching Christian doctrine, the *Catholic Catechism* will meet opinions that are favorable and unfavorable. One critic will not approve the question and answer text book; another will uphold it. One will consider long answers in a catechism a defect; another will think answers should be fairly long. Still another will agree with Archbishop Walsh of Dublin who, while accepting the question and answer text book, believed that short reading lessons should be appended to each chapter of a catechism. These reading lessons should deal in

somewhat fuller form with the matter dealt with in the questions and answers of the chapter. These lessons, it is claimed, would make it possible to omit, without loss, many questions the answers of which impose a heavy burden on the memory of children.

Differences of opinion about methods of teaching Christian doctrine are probably more pronounced than those concerning the form and the subject matter of a catechism of religious instruction. One class of teachers follows the narrative method, "the process of first presenting the facts of sacred history and then drawing out from these facts the doctrinal elements of religion". Another class emphasizes the memorizing of the words of the "Little Catechism" and declares that, even though children do not understand at the time the terminology of the definitions and answers, they will grasp their meaning later on.

With these many views before us, what may be said concerning the *Catholic Catechism?* It follows the traditional form of catechisms. Thus it does not win the cordial approval of those who look with little favor upon question and answer text books, for the reason that such text books provoke a mechanical and an unintelligent method of teaching religious doctrine.

Nevertheless, though the *Catholic Catechism* adheres to question and answer form, the distinguished author offers directions to teachers which, if they are observed, will stay the abuses of the method of teaching based upon the almost exclusive use of the memory and, likewise, will satisfy those who believe in the so-called narrative or Scriptural method. The *Catholic Catechism* distinctly enunciates the principle that the process of learning is gradual and instruction must be adapted to the capacity of the learner. This fundamental principle of all training is supplemented by declarations which leave no doubt that Cardinal Gasparri never intended to have his catechism made a text book for memory lessons. Who will not endorse strongly, no matter what his ideas of a catechism are, the following sound pedagogical practices?

> "The teacher should not burden the minds of children or keep them long from their First Communion. Nor is it necessary that a child should know the answers to questions by heart. The teacher should, of course, explain, when necessary, the doctrine contained in questions, using simple and easy words, and illustrations which will help a child to grasp what is said.
>
> "It is not necessary that a child should, previous to his First Communion, learn by heart the Apostles' Creed and the Act of Contrition. But he must study them and understand them.

"The teacher should tell the children in simple fashion the story of the creation of all things out of nothing and explain to them that God is the Last End of all created things, including man. He will tell them of the fall of the Angels. . .

"He should speak of the happiness of man in Paradise or Eden before original sin. . . .

"He should tell them how in the earthly Paradise God promised to Adam and Eve that some one would come to redeem them from their sin, namely Jesus Christ.

"Children should be *simply* (italics ours) told what is the state of the soul in heaven and what in hell.

"The teacher will tell the children how the Angel Gabriel was sent to the Blessed Virgin, how Jesus Christ was born in the stable at Bethlehem, how the Magi came and adored Him, how He spent thirty years in hidden life at Nazareth and gave children an example of work and of obedience to their parents.

"The children should learn something of the mystery of man's Redemption, of the Passion and Death of Christ on the Cross, of His Resurrection and His Ascension into Heaven.

"The teacher should be careful to show children how to examine their consciences, how to make their confession, to say the penance given them, and to be careful to make a resolution not to sin again."

Although these admirable directions for the teaching of Christian doctrine are clear and definite, not all teachers will recognize their soundness. Neither has every teacher facility in presenting to children the truths of religion and the facts of Holy Scripture, spoken of in the catechism. Still more, not every teacher will take the time and labor necessary to enable him or her to acquire the all-important gift of expression. Teachers too often follow the line of least resistance and make the study of Christian doctrine a mere memory lesson: they attach undue importance to words and appraise the religious knowledge of children by their ability to give answers by rote rather than by understanding the facts in the text. Teachers who use the *Catholic Catechism* in this fashion run counter to the specific directions given by Cardinal Gasparri.

One may expect adverse comment on the scholastic terminology used in the *Catechism*. Such opinions are expressed about many catechisms. There is a measure of justification for this criticism. The opinion of Archbishop Walsh of Dublin, in discussing this very point, is worthy of consideration. In speaking of Butler's Catechism he said: "In some answers in the Catechism words are used of needless difficulty or length. Even when fairly easy words are at

present used, it might be well to replace them by still easier words, by the easiest that can be found." Nevertheless, he declared: "There are cases where the use of words (in Catechism) that cannot but give rise to some difficulty, is practically unavoidable. In place of words, for instance, such as 'revealed', 'sanctified', 'intercession', 'infallible', and the like, simpler words or forms of expression, might, no doubt, easily be substituted. But it is open to serious question whether it would not be a mistake to remove from the Catechism words such as these. They are recognized ecclesiastical terms; and, consequently, they must be of frequent occurrence in sermons and other instructions. The advantage, then, of making even children as far as possible familiar with their use is obvious. At first, no doubt, children may merely repeat such words without attaching any definite meaning to them. But very soon this drawback gradually disappears. Even independently of the help derived from ordinarily competent teaching, the meaning of a word, previously obscure, is not unfrequently made sufficiently plain by the general drift of the answer in which it occurs." [2]

When all is said that can be said in commendation of any catechism, the obvious truth remains that the supremely important factor in the imparting of Christian doctrine is the teacher. Text books will help. The better they are, the greater assistance they give the teacher. Yet, they are always an instrument, a means to an end. They can never make up for inefficient teaching. When teachers have knowledge and zeal and know how to teach, their labors will be fruitful. If they are not so equipped, their labor is vain, no matter what catechism is used as text. How important to have properly trained teachers for this great work!

The Catholic Catechism is a notable addition to catechetical literature. Those who know how to use it, will have as a guide a theologian who holds an enviable place among the great teachers in the schools of the Church. Priests could not do better than take the Catechism as a text for courses of religious instruction. In this connexion, it is pertinent to call attention to the really remarkable range of footnotes that place the reader in direct relation with an immense body of authoritative sources upon which such instruction can be based.

[2] *The Irish Ecclesiastical Record*, January, 1892.

RELIGION, A Secondary School Course. Book Three. Engaging in Catholic Action. By the Rev. Raymond J. Campion, M.A., and Ellamay Horan, Ph.D. William Sadlier Co. New York. 1932. Pp. 496.

This is a text book in religion for high schools. It is the third in a series projected by Father Campion. As is evident, therefore, it is an effort to teach all religion around the battle cry of Pope Pius XI.

Of the shift in emphasis in the teaching of religion this book is a good illustration. "In this book the various works of Catholic action are explained carefully, and projects and problems are suggested in which students may gain valuable assistance in preparing for Catholic action" (vii). The titles of the chapters indicate this emphasis: "Catholic Action and Catholic Life, Training for Catholic Action, Catholic Action in the Home, Catholic Education, Catholic Action and Your Life Work, Social Service, Catholic Action and Citizenship, Catholic Action and the Industrial Problem, The Economic Organization of Society and the Mystical Body of Christ, Catholic Action and Leisure, Catholic United Action."

The reviewer is under the impression that this is the best high school text book on the market. The real success of the book of course can only be gauged by its reception in the class room. It places the emphasis on "doing". It contains after each chapter a number of projects which give occasion to practise what has been indicated in the chapter. Those who have been anxious for a text which hooks up religion with life will find their answer here. Perhaps some of the material might be considered a trifle heavy for high school students, but hitherto we have given the adolescent little opportunity to act as a member of a large group.

A very noteworthy feature of the book is the selection of pictures. They are all up to date, and many of them will serve as motivating factors in the lives of the students. There is likewise an effort to adapt the modern student to various occupations which he or she might wish to try.

ESSAYS IN ORDER. By Jacques Maritain, Peter Wust and Christopher Dawson. New York: The Macmillan Company. 1931. Pp. xxiii+243.

Since the publication of *Essays in Order* in May, 1931, its editors have been encouraged to bring out two more volumes expressing the same general view of contemporary thought and action, a fact that adds stature to the original volume. In it Jacques Maritain writes

on "Religion and Culture", Peter Wust on "Crisis in the West", and Christopher Dawson, who also contributes a general introduction, writes on "Christianity and the New Age".

These titles are sufficiently revealing of the contents of the three essays. All are concerned with present problems, with those urgent and tremendous problems that have risen with such appalling clearness from the midst of the modern disintegration and annihilation of values. All the essays are concerned in their several ways with giving an effective answer to these problems in terms of Catholic principles, powers and experience. Maritain may be quoted as representative of all when he writes: "Let there be no mistake. It is the most arduous and serious problems, problems most closely affecting the heart and flesh of humanity, which now press for solution on the Christian mind, as though they had long been kept in reserve for a general assault; what that mind has to face and conquer or assimilate is philosophies, scientific or artistic researches, fashions of thought and culture of a rare technical nature and a precious human quality. It will succeed in its task only if it equips itself with the most formed wisdom, the most exacting science, the most perfect and reliable intellectual harness, the most vigorous and comprehensive doctrine and method" (p. 58).

While laboring under the handicap common to many philosophical essays, that of a conscious and almost obstrusive attempt at depth together with a certain stiffness of expression, *Essays in Order* has succeeded in stating with sufficient force and distinction the challenge of these times. To do this and to offer ways of answering this challenge is a notable service. They may have their part in the recovery by the Catholic mind of its ancient spirit of conquest. If the new order toward which we are so swiftly moving is to contain anything of meaning and hope, it must take it from the Church. To make modern Catholics aware of both dangers and duties is in itself a great and difficult task.

LE CHRIST. Encyclopedie populaire des connaissances Christologiques. Edited by G. Bardy and A. Tricot. Paris: Bloud et Gay. 1932. Pp. xvi+1264.

A recent volume of the "Manuels du Catholique d'Action" is *Le Christ*, a popular encyclopedia on Christ. It consists of a series of scholarly articles by twenty-five different authors. It covers the period from the earliest prophecies of the Old Testament, through the conception of the Supreme Being of Plato, Aristotle and the other philosophers of the old world, to the latest and most modern manifestations of faith. The subjects of these essays, or articles,

embrace History, the Higher Criticism, Archeology, Religion—theological and mystical—Christ in Literature and in Art. The whole is illustrated by prints from the early frescoes, the catacombs, mosaics, and modern art. The Study on the Crucifix in Roman and Gothic art by Canon Broussolle is full of interest, as are its illustrations, taken from the actual crucifix in various churches and museums, and from the stained-glass windows of the cathedrals. The method followed in this study is indicative of the others—an exact definition of what the word "Crucifix" implies—its history from the earliest times, the understanding and conception of it in succeeding centuries, its representation in art up to our own day. This one essay comprises seventy closely written pages.

The article on Christ in Music, that on Christ in the Prayers of the Church, and on Christ in the Schools of Spirituality of Modern Times, and the last article, "Christus Vivit" by Maurice Brillant, are worthy of special mention. In these crowded days, when it is difficult for anyone but a student to cover accurately such an extensive field, *Le Christ* is a valuable addition, not only to the library of any priest who is conversant with the French language, but for the laity as well. It is a most interesting and valuable book of reference.

The print, though of necessity small where so much ground is covered, is sufficiently clear—and the modern popular appeal is noted on the brilliant cover.

FREEMASONRY AND THE ANTI-CHRISTIAN MOVEMENT. By the Rev. E. Cahill, S.J. Dublin: M. H. Gill and Son, Ltd. 1932. 2 Edition. Pp. xxix+271.

As its title indicates, this work endeavors to show that Freemasonry is anti-Christian in its purpose and trend. To this end it discusses first the history of Freemasonry; then its false nature, as not only its apologists but even well-meaning but ill-informed Catholics sometimes represent it; its real character; its Jewish element; what its own official documents as well as the condemnation of it by the Church prove it to be; its organization; finally its policy, methods and means. While thoroughly documented at every step, it makes easy reading for one who would be correctly informed on this modern foe of the Church. The first and by far greater part of the book is—as the author tells us—changed only very little from the first edition. Its increase in volume and importance lies in the addition of seven appendices, of which the first is in some respects the most valuable. It reprints in full certain correspondence evoked especially by an attack upon the first edition by a certain

deputy grand master, which offers opportunity to discuss certain details. The remaining appendices are in the main supplementary to respective chapters in the body of the book. A copious bibiliography and an excellent alphabetical index add greatly to the usefulness of the book.

IRISH MONASTICISM: ORIGINS AND EARLY DEVELOPMENT. By the Rev. John Ryan, S.J., M.A. Dublin: Talbot Press. 1932. Pp. ix+413.

Three distinct sections comprise this outstanding work of Irish scholarship. The first treats Christian monasticism in general—its origins, its development and its spread throughout the Christian world. The second section describes the introduction of monasticism into Ireland from the time of St. Patrick to the sixth century. The third part, dealing with the subject from 560 to 660, consists of a detailed examination of the fundamental concepts of monastic life as lived within the monastery—the meaning of the novitiate and the monk's profession and vows; the monastic family; the building; prayers and devotions; works and other features of the life (clothes, food, fasting, sickness, silence, sleep, austerities, death and burial); and the buildings of the monastery. A conclusion places the Irish monastic observances and government in comparison with other Benedictine groups.

Although Father Ryan's scholarly work appeared between two other productions within the same *cadre*—Kenney's already celebrated *Sources for the Early History of Ireland* and Dom Gougaud's *Christianity in Celtic Lands*—his profoundly interesting researches into the field of Irish monasticism are of fundamental value in a scholarly approach to the subject. Indeed, the fortunate possessor of these three volumes might well begin with Father Ryan's well-written study as an introduction to the others. The author proceeds with remarkable precision. The "monastic" character of the Irish Church during the first six centuries, he properly takes for granted, since as an institution monasticism was common to the whole of Europe during that time. But, where the Irish aspect of its history presents certain difficulties, lies in this: that "in Ireland the line of monastic development was obviously very distinct from the line of development elsewhere" (Preface, p. vii). Wherein lay these points of difference? What relationship can be, and should be, seen between monastic institutional life in Ireland and on the Continent? How should Irish monasticism be described—as Western or Oriental? What were St. Patrick's relations with its origin and spread? How did monasticism grow in Ireland, and what can be predicated of the

daily lives of the Irish monks? Again, what were the relations between the monastic rulers and the ecclesiastical hierarchy of Ireland? These are some of the much-disputed questions which Father Ryan analyzes in this attractive book. Not all these problems and others cognate to the subject which he discusses in an admirable style, have been so settled that an end may be reached in the controversy on the primitive Benedictine rule. Such was not the author's intention. "The purpose of the book," he writes, "is not so much to supply conclusions as to stimulate the interest of scholars in our early ecclesiastical history." The work is to be completed with another volume on the history of Irish monasticism after the seventh century.

Apart from its scholarship, Father Ryan's consummate skill in evaluating sources is worthy in every respect to win him immediately a place side by side with all the outstanding names he mentions as inspirers in this new field he has so thoroughly made his own—Lanigan, Todd, O'Donovan, Reeves, McCarthy, Gwynn, Plummer, Bury, Kenney, Delahaye, Eóin MacNeill, Gougaud, and others. A new dawn in historical scholarship has risen above the hills of Ireland with this work.

SAINT FRANCIS XAVIER, APOSTLE OF THE EAST. By Margaret Yeo. New York: The Macmillan Company. 1932. Pp. 325.

The lives of the saints cannot be told too often and too well. Each of the saints had his own mission, his own passion and his own way of sanctity, and to tell their stories in forms that are fresh and appealing is a task that is as important as it is difficult. It is unfortunate but yet a fact that for most of us the saints are only names with which we associate a phrase or two. St. Ignatius Loyola was the founder of the Jesuits and St. Dominic of the Dominicans; St. Francis of Assisi taught the birds and received the stigmata; St. Thomas Aquinas wrote his Summas and the hymns for Benediction; St. Francis Xavier was what the subtitle of Mrs. Yeo's book calls him, the Apostle of the East. Yet he was much more than that, just as the other saints were much more than is indicated by the tags that we attach to their names. He was a brilliant, lovable, humble and determined man whose path to sainthood was filled with such cruel hardships and such great triumphs as to make him a subject to whom both writers and readers should turn.

In her life of St. Francis Xavier Mrs. Yeo adds to her list of books and to her stature as a writer. The author of *Salt, The King of Shadows*, and *Uncertain Glory*, has essayed a difficult task, and she has succeeded in giving a vivid picture of the saint living, moving

and working in Spain, in France, in Italy and in the Indies. To do this she has not made too many concessions to—one must use the almost unpardonable cliché— the new biography. She gives charming pictures of his Basque boyhood and paints him on his missions with strong colors and bold strokes, but the text shows evidence of long study and wide reading as well as of imagination and insight.

The contrast that Mrs. Yeo makes between Xavier and the founder of the Jesuits is suggestive. "Of these two Ignatius of Loyola was the stronger. With less intellectual training than Francis he had a supreme genius for organization and for training men. He had too that other attribute of genius which makes it so often incomprehensible and unsympathetic to the commonplace mind—the vision beyond present difficulties to the ultimate goal, and an apparent ruthlessness which knows that a great end cannot be achieved without the sacrifice of lesser things and affections. Francis had not this power naturally. Highly strung, sensitive, sympathetic, he had some of the failings as all the virtues of the artist. To the end of his life he kept the qualities of youth—burning zeal and enthusiasm, dauntless courage, unbounded generosity, the spirit of gay adventure, consuming love" (p. 66).

It is in the "qualities of youth" that we find both the key to St. Francis Xavier's character and his meaning for our own age. In the natural order, it was these qualities that brought him to his great achievements and made him second, so it is claimed, to St. Paul himself as a missionary. In the natural order, also, it is these same qualities that are necessary if the Church in the twentieth century is to repeat its sixteenth-century victories. Living in an age that has popularized such catch-words as "courage", "challenge", "daring" and "adventure" and that boasts of its acceptance of the Nietzschean command to live dangerously, a reading of the Xaverian epic makes clear how far reality is from the glib and easy formula.

A LIGHT OF THE CHURCH IN KENTUCKY. By the Very Rev. Victor F. O'Daniel, O.P. Dominicana, 487 Michigan Ave., N. E., Washington, D. C. Price $3.00, postpaid.

This book is a life of the Very Rev. Samuel Thomas Wilson, O.P., first provincial of a religious order and first Master of Sacred Theology in the United States, and first president of a Catholic college west of the Alleghany Mountains. The life is splendidly told; it also abounds in interesting Catholic history of both Belgium and early Kentucky. Father O'Daniel, through his writings, has deserved well of the Church in our country no less than of his own

Order. The present volume, we think, ranks among his best; and all of them have received no small measure of praise from the press. Numerous footnotes show the painstaking care and research given to the work, while its value is enhanced by the many documents published at the end. Father S. T. Wilson's biography is certainly a valuable addition to our Catholic historical (and we may even say hagiological) literature.

Literary Chat

A gratifying and encouraging aspect of the efforts to improve the religious instruction of children and adults is the ever increasing output of literature on the Mass. With the various editions of the Missal, some in English, others in Latin and English, are manuals containing explanations of the Mass, and other liturgical services. All these publications mean a better understanding of the sacred liturgy, deeper love of the Mass, and more intelligent participation of the laity in the services of the Church.

A recent book of this character, *The Missal and Holy Mass*, comes from the joint authorship of the Rev. William J. Lallou, D.D., and Sister Josephita, S.S.J., Ph.D. The work is admirable in plan and content. Presented in unit form, it gives interesting and instructive explanations of the altar, sacred vestments, the Mass, Liturgical Year, use of the Missal, Proper of the Mass, and Ordinary of the Mass. The method, "narration instruction followed by class questioning", is pedagogically sound. The many illustrations add to the value of the text. It is worthy of note that, with one or two exceptions, the drawings show a liturgical altar. Certain handbooks on the Mass do not seize the opportunity to teach the faithful, by illustrations, what a liturgical altar is. (Benziger Brothers, New York.)

Mrs. Wilfred Ward, to whose talent and activity we owe many volumes, notably *Out of Due Time*, has added another to the list in *Tudor Sunset*. It is a study of the last days of Elizabeth and an interpretation of the dreadful sufferings to which Catholics were subjected. The work is done in the form of an historical novel whose continuity appears in the experiences and fate of the chief characters dealt with. An historical atmosphere is achieved in a way to bring the reader into very close touch with the story. There are many situations that reach the heights of mysticism to which suffering and hopelessness lifted a number of characters whose antecedents would hardly prepare the reader for such haunting spiritual beauty. And all of this is seen in a most distressing background furnished by the treatment of the character of Elizabeth. The reading of the work is a spiritual experience and therefore well worth while. A number of historical documents and critical appreciations of pertinent literature add a note of solidity to the work. (Longmans, Green & Co., New York.)

From the same publishers this month, and stressing in much the same way the vital place and need of the supernatural in our daily lives, comes another first-class story, *The Pageant of Life*, by Father Owen Francis Dudley of the London Oratory. The "masterful monk" of his previous story plays the leading rôle in this new dramatic tale, though it is the "masterful" one of the years before his entry into the monastery. The actual hero of the piece, however, is a far different character, a young English Protestant of a most unusual type, who rises through strange episodes to the greatest heights of heroism. Only the drastic social and

moral upsets of the Great War days make the romance seem real at all. All the same, *The Pageant of Life* is the kind of story that grips one's interest and holds it to the very end, which in this case is startling with a vengeance. But it is the lesson one gets from the book that makes it really outstanding and worthy of the widest circulation. That is natural enough, too, seeing that any priest who can tell so fine a story couldn't do better than pitch his pulpit in the pages of a novel.

The Most Reverend Edwin V. O'Hara has published in a pamphlet of one hundred pages the results of his study of Catholic Apologetics in the United States, from a practical standpoint, undertaken while he was in charge of the Rural Life Bureau of the National Catholic Welfare Conference. A general description of the problem is contained in twenty-one pages. A survey of the state of Apologetics in thirty-four pages includes an account of the activities of Catholic Evidence work and the activity of seminaries, colleges and universities, the Catholic press, open forums, study clubs and books. The author suggests a diocesan plan of organization, objectives in Catholic Evidence activities, and an account of the teaching of Apologetics in seminaries and colleges for both men and women. A concluding section contains observations on Popular Apologetics by Bishops Noll, Swint, and Gerow, who are, in addition to His Excellency Archbishop McNicholas, members of the Committee of Popular Apologetics.

The competence of the Most Reverend author, the time that he devoted to his study and the awakened interest in the adaptation of apologetics methods to American conditions invest the little pamphlet with an attractiveness and value toward which no priest can remain indifferent. (Our Sunday Visitor Press, Huntington, Indiana.)

The same publisher gives us *Instructing the Non-Catholic Before Marriage* (pages 102), an exposition of Catholic doctrine such as is contemplated for the non-Catholic party in a mixed marriage. Since the great majority of dioceses in the United States require this course, many priests will welcome the assistance that is at hand in this little work. The name of the author does not appear, but the initials, J. F. N., suggests His Excellency the Bishop of Fort Wayne.

Three editions of the *Ordo Divini Officii Recitandi Sacrique Peragendi* juxta Kalendarium Ecclesiae Universalis for the year 1933 have been published: one from the press of D'Auria, Naples; one from the Libreria Vaticana, Vatican City; one from the house of Marietti, Turin.

One must ardently hope that the recent revival of interest in the life and works of St. Augustine will do much to promote profound appreciation of his spiritual no less than intellectual grandeur. As a contribution toward that highly desired outcome Father Nazareni Petrelli, O.S.A., has brought out a collection of spiritual thoughts and prayers arranged for every day in the year. (*Annus Mystico-Augustinianus*, Vol. I, 435 pages, January to July; and Vol. II, 437 pages, July to December, Marietti, Taurini-Romae). Although the volumes are very small — 5 by 3 ¼ — the paper is of good quality and light weight and the type is well chosen for the convenience of the reader. Each volume has a good Index. In the absence of information concerning any corresponding English text of the spiritual writings of St. Augustine the hope may be expressed that this work will be translated in order to extend its usefulness and even to serve the convenience of priests whose preference in their devotions lies in the direction of their mother tongue.

It is good to see among the recent pamphlet publications of the English Catholic Truth Society an attractive reprint of Newman's *Dream of Gerontius*. The text has been compared with Newman's manuscript. One never tires of commending this masterpiece in which the theology, philosophy and spiritual vision of Newman merge into one production that will survive the years.

Sister Mary Emmanuel, O.S.B., has made a translation of St. Bonaventura's *Speculum Beatae Mariae Virginis* and the *Psalterium Beatae Mariae Virginis* of St. Bonaventure. (The Mirror of the Blessed Virgin Mary and the Psalter of Our Lady, B. Herder Book Company, St. Louis, pp. 300). In the Psalter of the Blessed Virgin, St. Bonaventure retains the form of the one hundred and fifty psalms, adapting them to the Blessed Virgin throughout. A number of Canticles are similarly treated. And the Te Deum and the Creed of St. Athanasius are also adapted to the praise of the Blessed Virgin.

A Champion of the Church. St. Peter Canisius, S.J., by William Reany, D. D. (Benziger Brothers, New York, 1931, pp. 206), gives in a nutshell the life and work of one who truly deserves the title, "Champion of the Church". Despite the fact that he was Provincial of the South German Province for some years, that he was even Apostolic Delegate, that he was a frequent and forceful preacher, he still found time to be a prolific and influential writer. The latest bibliography of the Society of Jesus devotes thirty-eight pages to the list of works published by St. Peter Canisius. As a writer, however, his fame rests chiefly on his Catechisms. Chapter four of this book deals with the publication of these and the influence they had not only on Germany but on the whole world. In the words of Leo XIII: "For three centuries, Canisius was regarded as the master of Catholics in Germany, and in the vernacular 'knowing Canisius' and 'keeping the Christian truth' were synonymous expressions".

The fifteenth and last chapter of the book contains a translation of four Roman documents concerning the canonization of the Saint. This chapter should be of special interest to the lay reader, as showing how carefully the Church proceeds with the canonization of her saints. The book is well done and concise. It is written in a popular rather than critical style, but as such should appeal to the average reader.

The Rev. Raphael V. O'Connell, S.J., has republished in book form a series of papers that had appeared serially in the *Messenger of the Sacred Heart*. (*Reflections on the Litany of the Sacred Heart*, Apostleship of Prayer, 515 East Fordham Road, New York City; pp. 237.) The contents are arranged in the form of meditations on the invocations in the Litany of the Sacred Heart. The method followed by the author furnishes an opportunity to cover a very wide range of doctrinal and devotional interpretations which impart to the work a marked value for the personal devotion of the priest to our Divine Lord and as a basis of a series of instructions to the faithful. A brief reference to the historical growth of devotion to the Sacred Heart on pages 188-189 is timely in view of the remarkable approval and recent extent of the devotion. The concluding chapter on the Social Reign of the Sacred Heart reasserts with simplicity and force the fundamental dominion of Christ over social no less than personal life, a truth by no means well understood in modern days. The brief chapter on the Heart of Jesus, King and center of all hearts, brings to attention the devotional implications of the doctrine of the Kingship of Christ upon which so much emphasis is now being happily placed.

Those who have always found pleasure in the Short Meditations for Busy Priests by the Rev. Anthony Huonder, S.J., will welcome the fourth and final volume of the series which has been translated from the German by the Rev. Balthasar Wilhelm, S.J. (*At the Feet of the Divine Master*, 4th series, pages 274; B. Herder Book Company, St. Louis.) The author died in 1926. The material of the present volume was found among his papers. It relates to the scope of the Incarnation, its antecedents and the early life of Christ. The range of contents in numbered brief paragraphs is a convenience, whether the work be used for meditation or as the basis of instructions.

An admirable discussion of the law of growth in the life of the Church in respect of religious communities written by Father C. C. Martindale will be found in the August, 1932, issue of *The Month*. The historical rôle of the older communities and the significance of more recent foundations, changes in religious practice while retaining the essentials of religious life, are set forth in a way that enables one to look sympathetically upon approved newer forms of community life. The article is illuminating.

There are those who ask from time to time whether or not instructions on the Holy Sacrifice of the Mass are given with sufficient frequency to help effectively toward the appreciation of it as the central act of divine worship. Occasions have been noted when laymen about to make a retreat have asked the retreat master to give instructions on the Mass, and appreciations of such instructions have been of a quality that revealed a longing for better understanding. The liturgical revival is doing much to promote systematic instruction in the doctrine and ceremonies of the Holy Sacrifice, with corresponding enrichment of spiritual life. A volume that serves well this purpose is at hand in *The Mass-Liturgy* of Dom. Fidelis Boeser, O.S.B. It is a translation from the original German by Charles Cannon, O.S.B., St. John's Abbey, Collegeville, Minn. (The Bruce Publishing Company, Milwaukee; pp. 141). Following each chapter there is a synopsis of the points contained. The fact that the author keeps in mind participation by the laity in the Holy Sacrifice is in keeping with its history and spiritual meaning.

At this time of the year our readers will be glad to know that the Catholic Church Extension Society has *The Catholic Art Calendar* ready for 1933. And a very attractive and thoroughly serviceable daily guide it is. To each day is assigned its feast, the more notable of which are appropriately illustrated with the saint's portrait. A Scriptural text is printed under every date. An appropriate colored picture adorns the top of the sheet for each month, and a space is left at the foot for memoranda. On the last page of the calendar one finds a useful list of facts about the rites, rituals and practices of the Church. (Extension Press, 360 North Michigan Avenue, Chicago, Illinois.)

Father Harold Purcell, C.P., editor of *The Sign*, has compiled a book of informal meditations on Christ Crucified, containing also various prayers and devotions. It is entitled *The Passion Prayer Book* (D. B. Hansen & Sons, 23 N. Franklin Street, Chicago, Illinois). In size, letterpress, paper and binding, this manual of 384 pages is most attractive and destined to be of rich spiritual service to its editor's wide circle of friends.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE CATHOLIC CATECHISM. Drawn up by His Eminence Peter Cardinal Gasparri. Only authorized English translation, by the Rev. Hugh Pope, O.P. Complete edition, pp. xxvi—482; price, $1.60 *net*. Part I, for Little Children who are to be admitted to First Communion in accordance with the Decree *Quam singulari* of Pius X; pp. 16; price, $5.00 a hundred. Part II, for Children who have made their First Communion; pp. 61; price, $10.00 a hundred. Part III, for Adults who desire to have a fuller knowledge of Catholic doctrine; pp. xxii—169; price, $25.00 a hundred. P. J. Kenedy & Sons, New York. 1932.

THE VIRTUE OF TRUST. Meditations. By Paul de Jaegher, S.J. Dedicated to St. Teresa of the Child Jesus. P. J. Kenedy & Sons, New York. 1932. Pp. xix—280. Price, $2.90 *postpaid*.

THE MISSAL AND HOLY MASS. A Textbook Explaining the Prayers and Requisites for the Celebration of Holy Mass, the Liturgical Year and the Manner of Using the Missal, with Illustrations accompanying the Text. By the Rev. William J. Lallou, D.D., Professor of Liturgy, St. Charles Seminary, Overbrook, Pa., and Sister Josefita Maria, S.S.J., Ph.D., Supervisor, Sisters of St. Joseph, Philadelphia, Pa. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. xv—221. Price, $0.72; 25% discount to schools.

ST. VINCENT DE PAUL. A Guide for Priests. Translated from the French of Abbé Arnaud d'Agnel by the Rev. Joseph Leonard, C.M. P. J. Kenedy & Sons, New York City. 1932. Pp. iii—287. Price, $2.15 *postpaid.*

THE LEGAL EFFECT OF ANTE-NUPTIAL PROMISES IN MIXED MARRIAGES. By the Rev. Robert J. White, LL.D., The Catholic University of America. Dolphin Press, Philadelphia. 1932. Pp. viii—80. Price, $1.50.

A GRAIN OF MUSTARD SEED. Memoirs and Utterances of Sister Mary Reparata, O.P. Edited by a Member of Her Community, Monastery of the Holy Name, Cincinnati, Ohio. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 114. Price, $0.85 *net.*

I GO TO CONFESSION. A Little Book of Simple Instructions and Prayers for Young Children. By Sister M. Alphonsus, O.S.U., author of *I Go to Mass.* With Foreword by the Rev. Thomas Chapman, Redemptorist Missionary. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1932. Pp. 77. Price, *net:* $0.20; $0.16 to priests and Religious; $13.50 a hundred; $30.00 for 250.

LEADING THE LITTLE ONES TO CHRIST. An Aid to Catechists of the First-Communion Class. Adapted from Gruber-Gatterer *Elementarkatechesen* by the Rev. George M. Dennerle. Introduction by the Rev. Joseph J. Baierl, S.T.D., St. Bernard's Seminary, Rochester, N. Y. Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xxiii—308. Price, $1.75.

PUSILLUM. A Vademecum of Sacerdotal Virtue in Brief Meditations. By Fr. Athanasius, O.F.M. Authorized translation. Vol. I: Pars Hiemalis, First Week of Advent to Sixth Week after Epiphany. Pp. x—208. Vol. II: Pars Verna, Week of Septuagesima to Fourth Week after Easter. Pp. vii—223. Vol. III: Pars Aestiva, Fifth Week after Easter to Eleventh Week after Pentecost. Pp. vii—232. Vol. IV: Pars Autumnalis, Twelfth Week after Pentecost to Twenty-fourth Week after Pentecost. Franciscan Herald Press, Chicago. 1932.

VICTIM SOULS OF THE SACRED HEART. By the Rev. Max Schmid, S.J. Translated from the ninth German edition. Loyola University Press, Chicago. 1932. Pp. xxx—522. Price, $1.00.

MARY OF JERUSALEM. By Jean Ravennes. Translated and adapted by Katherine A. Hennessy. Longmans, Green & Co., London, New York, Toronto. Pp. x—291. Price, $2.50.

CATHOLIC EVIDENCE WORK IN THE UNITED STATES. By the Most Rev. Edwin V. O'Hara, D.D. Introduction by the Most Rev. John Francis Noll, D.D. Our Sunday Visitor Press, Huntington, Indiana. 1932. Pp. 100. Price, $0.30 or four for $1.00 *postpaid;* $11.00 a hundred, *carriage extra.*

PRAYERS TO THE LITTLE FLOWER. With Novena. By Francis P. Broome, C.S.P. Paulist Press, New York. 1932. Pp. 32.

THE HOLY MASS. Adapted from the *Little Flower Prayer Book for Little Boys and Girls.* By Philothea, a Sister of Notre Dame. The Ad-Vantage Press, Cincinnati. 1932. Pp. 61. Price, $0.10; 25 copies, $2.00; $6.00 a hundred.

PRAYERS FOR THE DEAD. With Novena. From approved sources. Paulist Press, New York. 1932. Pp. 32.

THE STORY OF BLESSED JULIE. By Philothea (Part I) and Sr. Mary Paula (Parts II, III, IV and V), Sisters of Notre Dame de Namur. Illustrated by Glen Tracy. The Ad-Vantage Press, Cincinnati. 1932. Pp. xi—208. Price, $1.50.

CATHOLIC MISSION THEORY. *Katholische Missionslehre im Grundriss.* By Joseph Schmidlin, D.D., Professor of Missiology at the University of Muenster. A translation. Preface to English edition by Matthias Braun, S.V.D. Mission Press, Society of Divine Word, Techny, Illinois. 1931. Pp. xiii—544. Price, $5.00.

AT THE FEET OF THE DIVINE MASTER. Short Meditations for Busy Priests. By the Rev. Anthony Huonder, S.J. Fourth (Final) Series: The Break of Dawn. B. Herder Book Co., St. Louis and London, W.C. 1932. Pp. vi—274. Price, $2.25 *net.*

INSTRUCTING THE NON-CATHOLIC BEFORE MARRIAGE. By J. F. N. Our Sunday Visitor Press, Huntington, Indiana. Pp. 102. Price, $0.40 or three for $1.00 *postpaid;* $20.00 a hundred, *carriage extra.*

AUNT HELEN'S LETTERS TO LITTLE FIRST COMMUNICANTS. By Mrs. M. A. Springer. Our Sunday Visitor Press, Huntington, Indiana. 1932. Pp. 29. Price, $0.10 *postpaid;* ;$3.00 a hundred, *carriage extra.*

L'ÉGLISE ET LA RÉMISSION DES PÉCHÉS AUX PREMIERS SIÈCLES. Par Paul Galtier, S.J. (*Bibliothèque de Théologie Historique* publiée sous la Direction des Professeurs de Théologie a l'Institut Catholique de Paris.) Gabriel Beauchesne & Ses Fils, Paris. 1932. Pp. xii—511. Prix, 37 *fr. franco.*

L'AME DU MURUNDI. Par le Dr Bern. Zuure, des Missionaires d'Afrique (Pères Blancs). (*Études sur l'Histoire des Religions,* 7.) Gabriel Beauchesne & Ses Fils, Paris. 1932. Pp. 505. Prix, 40 *fr.*

ANNUS MYSTICO-AUGUSTINIANUS Cura R. P. Mag. Fr. Nazareni Petrelli, O.S.A. editus. Vol. I: a die i mensis Januarii ad xxx Junii. Vol. II: a die i mensis Julii ad xxxi Decembris. Marius E. Marietti, Taurini et Romae. 1932. Pp. xix—435 et 437. Pretium, duo volumina, *Lib. it.* 12; linteo contecta, *Lib. it.* 15.

IL FRANCESCANESIMO. Fr. Agostino Gemelli, O.F.M. Società Editrice "Vita e Pensiero", Milano. 1932. Pp. xvi—486. Prezzo, 20 *L.*

LES MARCHES DE L'AUTEL. Le Roman de la Vocation. Par Berthem-Bontoux, Sociétaire des Gens de Lettres. Préface de Mgr Millot. (*Collection "Je Sème,* Série "Elite".) Pierre Téqui, Paris–6e. 1932. Pp. x—301. Prix, 12 *fr. franco.*

NOUVEAU QUESTIONNAIRE SYNTHÉTIQUE D'INSTRUCTION RELIGIEUSE. Par M. J. R. Muffat, Chanoine de Notre-Dame de Paris, ancien Directeur de l'Œuvre de la Première Communion. Pierre Téqui, Paris–6e. 1932. Pp. 31. Prix, 1 *fr.* 30 *franco.*

LA PASSION DE JÉSUS-CHRIST D'APRÈS SAINT THOMAS D'AQUIN. Somme théologique: IIIa, q. 46-49. Par M. l'Abbé Francis Mugnier, Chanoine honoraire, Licencie es lettres, docteur en théologie, professeur au Grand Séminaire d'Annecy. (*Collection du Christ Roi,* II.) Pierre Téqui, Paris–6e. 1931. Pp. xi—306. Prix, 12 *fr. franco.*

LES GUÉRISONS DE LOURDES EN SCHÉMAS. Ouvrage de Propagande Populaire. Par Dr Auguste Vallet, Président du Bureau des Constatations Médicales; et Dr Robert Dubuch, Membre de l'Association Médicale Internationale de Notre-dame de Lourdes. Pierre Téqui, Paris–6e. 1932. Pp. viii—181. Prix, 6 *fr.* 50 *franco.*

SOYEZ DES HOSTIES. Retraite de Jeunes Filles. Par M. l'Abbé J. Raimond, Aumônier de la Légion d'Honneur. Pierre Téqui, Paris–6e. 1932. Pp. 161. Prix, 7 *fr. franco.*

COURS DE RELIGION EN FORME DE PETITS PRÔNES. Par Chanoine E. Duplessy, Directeur de *La Réponse.* Deuxième Série: Devoirs à pratiquer. 52 Lectures. Deuxième édition. Pierre Téqui, Paris–6e. 1932. Pp. viii—160. Prix, 6 *fr.*

PHILOSOPHICAL.

A SURVEY OF SOCIOLOGY. By E. J. Ross, Bachelor of Commerce of the University of London, England; Associate of the Chartered Institute of Secretaries, England; Faculty Member of Fontbonne and Maryville Colleges, Corporate Colleges of St. Louis University. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1932. Pp. xxii—570. Price, $3.50.

A STUDY ON HINDUISM. By Fr. Zacharias, O.C.D., Mangalapuzha Seminary, Alwaye, S. India. Industrial School Press, Ernakulam, S. India. 1931. Pp. xi—363. Price, $1.00.

LITURGICAL.

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